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A DISCOURSE
OF
THE ORIENTALL
TONGVES

Ebren, Samaritan,
viz. *Calde, Syriac,*
Arabic, and Ethiopic.

Together with
A Generall GRAMMER
FOR THE SAID
TONGUES.

BY
CHRISTIAN RAVIS.

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**MVSEVM
BRITAN
NICVM**



T O

The right reverend Father
in God, *James* by the Divine
Providence Archbishop of Armagh
Primate, and Metropolitane of all
Ireland, and of His MAJESTIES
most Honorable Privy
Councell.

May it please your Grace,

Great and manifold are my obli-
gations unto your Grace, not on-
ly as a Client towards a great
Patron of studies, but more especially as
an adopted Son of your especiall favours.
A yeares agoe, onely upon one humble
A 2 letter

The Epistle

letter of mine from hence, unto your Grace residing in Dublin, craving most humbly your assistance in my purpose towards the Orient ; It pleased your Grace to write unto me (being as then by sight unknown unto you) and most favourably to offer mee a certaine annuall allowance for my voyage, if I had allready left England, or if not, to invite mee to come over to your Grace, and that upon very honorable termes, upon knowledge whereof, that excellently learned, Hugo Grotius (unawares to me) commended mee and afterwards carried me along with him to the Cardinall De Richelieu then the greatest Minister d'Estate de France, who, after some discourses inviting mee to serve him in the Orient, and my modest refusall alledging my obligations to this English Nation, but especially to your Grace, and when upon the second and third reply of his, I did promise to write unto your Grace about it, but hee being unwilling I should do so, did after a most ample, and large commendation of your
Lordship

Dedicatory.

Lordship dismisſe mee with an honorable donative, in the preſence of that renowned Ambaſſadour, with whoſe Son; (Anno. 1636 being a Courtier at the Court of the Queene of Sweden,) I had acquaintance at Stockholme. Out of reſpect alſo unto your Grace, Mr. Pocock. Anno. 1639. at Conſtantinople became very active on my behalfe with my Lord Ambaſſador, as alſo the treaſurer his and my hoſt and the conſull of Smyrna, Mr. Edward Stringer a moſt worthy & excellently learned Gentleman for your Lordſhips ſake were never weary of affording mee all the favour they could, attesting frequently this humble reſpect towards your Grace; And after my returne home I received ſo freely and largely of your Bounty, that I confeſſe my ſelfe to have had all along an exceeding rich ſupply from you; the conſideration of all this and that it ſhould be done to a ſtranger one never ſeene unto you, onely at the motion of thoſe learned men Doct^r Elichman, Lud. De Dieu, Ioh.

The Epistle

Ioh. Gerhardus Vossius, that such unparalleled honour I say and bounty should bee done mee, layes an unparalleled burthen on my shoulders worthily to testify my thankfulness for the same; your Grace also prevents mee even in that which alone is left me, whereby to testify my thankfull remembrance of your favours; you honourably make mention of mee, unknowne to mee, in that most learned Epistle to Ger. Ioh. Vossius de Symbolis lately set forth, calling me yours (Noster Ravius) and truly so I am; I esteeme my selfe your Son, and you my gracious Father that provides for mee, nay more then a Father; A Father knowes his Son for whom hee provides, your Grace provided for me as a part of your heart which you never saw. You have still the same gracious care of mee and my lectures, whereof at all times your Grace is pleased to enquire the successe. I will not excuse or deplore the state of my creeping and weake studies, *Ultra posse nemo obligatur*

Dedictory.

ligatur ; nor speake for the tuition
of this small offer ; If what it con-
teines bee truth (which I have learn-
ed under your fatherly care) the of-
fer of it is great ; if the matter of it
be false, and the conceit of a heady
braine, the greatest Booke of mine
would justly bee loathsome and detest-
able in your sight. Eruditi possunt
judicare, rudes discere, scioli neu-
trum. I shall be as glad to be taught
better if here I have done amisse, as to
have written a truth and a beneficiall
one, wherein I do not amisse. I con-
fesse I never part from your Grace but
I returne more learned then I came,
but, which I esteeme above all things,
farre more confirmed, and resolved
upon the following of your pious,
meeke, humble, sincere, unfeigned con-
versation, and because I can never attain
the learning and exact judgement of
your Grace, I shall endeavour in a higher
measure, and nearer proportion to at-
taine your Christian faith, shewed in
that

Dedicatory.

*that unparallel'd height of humility;
wherein your Lordship outstrips all the
Archbishops of the World, and to bee
truely ready to follow the steps of
your Grace in the Lord Iesus, as
your,*

Most Humble

CHRISTIAN RAVIS.

A



A DISCOURSE

Concerning the Easterne Tongues; to wit, *Ebrew, Calde,* *Samaritane, Syriac, Arabic,* and *Ethiopick.*



IF there were not a great dimnesse in our sight, and dulnesse in the understanding of our judgements, (which should ordinarily be led by reason, more than by received opinions,) there is no doubt, but all things would goe far better, and in a high-

er way, yea whole Nations would be truly honorable, glorious, magnificent, rich, mighty, powerfull, and redoubtable unto their enemies, spread more large, enjoy far more Kingdomes, then now they possesse shires, governe them with more facility and lesse trouble, then now a handfull of Cities. The lack of true noble principles spoyle all great affaires. Nothing is easie, because we are childish in our actions. Let us lay a good foundation, and upon a little ground we may erect an excellent, high and glorious steeple, which will be seen far abroad. It is not money that gives splendor to the world, but reason. The sunne is that which carries the bravest sway in the world, discovering all things, seeing all things of any colour, nature and condition

dition, good or bad. And in that vastnes of the heaven it occupies but a little space, yet gives light and glory unto the whole Hemisphere; The reason with-us man-kinde, is the sunne of our judgement, whereby we are able to learne all things quickly and easily, because thereby wee can comprehend all things taught us. Let there be never so many actions, it will easily discern them all. Never so voluminous workes, it will leade us through them, and make way even in the darkest passages of them, and shew us what method it had by the author, when he pen'd the booke, and that it is the same sun both for his & our Hemisphere, like as we know, that the sunne is the same to them at *Jerusalem* (and al other parts of the world,) that it is to us in *England*. If then these things, that come under our eyes, are so certaine, why should the eyes of our judgement bee so dimlighted, as not to discern by reason such things, as are onely to bee made easie and delightfome unto us therby, except we delight more in ignorance then knowledge. Yet that can never be said of mankind, wheresoever or whatsoever, but must still be granted, that indeed it doth rather imbrace (according to that light of Nature which God hath bestowed upon it) **REASON** than **UNREASON**, **LIGHT** than **DARKENES**, **LOVE** then **HATRED**. And thence it comes to passe that yet so many things are done, because reason leades us on, shewes us the hope to come through, the waies wherby to endeavour how to shunne the snares, to avoid the enemies, to imbrace the friends, and to improve all to the best advantage, & thus to come at our journeys end. Only we confesse, that this Honorable Councillor within us, given by God Almighty, is never, or very seldome heard by the greatest part of men (not out of hatred but slownesse of spirit, & unwillingnesse of paines, unthankfullnes after having received good counsell,) but rather subdued
or

or oppressed by vices, lewdnes, corruption or malice, to the great hurt and grieve of this our sunne. This neglect of reason hath troubled and made all Learnings uneasie, because without it wee have them all given to us without life. Reason is the life of all actions, of all learnings. And thence it is, that the Mathematicks are the most true and delightfull studies, because the fullest of reason. And where that layes the groundworke, the fabrick will bee durable. Thus all Languages (when they are taught or learned by and with reason,) have an excellent easinesse, and that is the cause why people generally beleeeve, that in Heaven they shall speak some other than their mother tongue, and yet attaine to it without the least difficulty, because reason will make any tongue easier than a thousand rules. The principles of all tongues are laid by reason, as well as the principles of Physick, Metaphysick, Logick, or any other Art whatsoever. But our opinions and principles not being regulated thereby, doe invert all the waies to learne them, to a difficulty. Whence it comes to passe, that even al people cry out, Tongues are difficult, and lay that downe as a certaine principle. If now people build upon such ground, can we expect any thing from them but foolish talking and writings. Can we finde figs on thornes, or grapes on thistles, or is it possible for the fruit to bee sweet, where the very root of the tree is bitternes it selfe. Let us then lay aside, (and that with your leave) all such principles and imbrace this viz. *That Tongues are the easiest things in the world to learne and that with great delight*

To come then neerer to our Tongues, the subject of this our present discourse, I confesse that still I find among all men (nay the learned themselves) many strange opinions of them, and such principles, that if they should be truly scanned, they would make the

world to laugh at them. The nearest way that I am able to shew, to speake and judge truely of these Tongues. *viz. Ebrew, Calde, Samaritan, Syriac, Arabic and Ethiopie*, is onely that you believe all things on the contrary. If they tell you, *there are many*; believe them to be but one, If, *hard to be gotten*; to be easie. If, *without use*; there are none more usefull. If, *of a hard pronounciation*; not much harder than English. *Ungracious*; the sweetest expressions in English are found in them. *Not many Bookes in them*, More than any man is able to read through in all his life time. *Of no comely Characters*, as neate as English. *Of few words*, And the more wise, grave, serious, majestaticall speeches. *Contemprible*, by none but ignorant and malicious men. *They are lost*, no more than the German, French, Italian, Spanish, Latine, or the English. *No good Authors extant in them*. The Bible is originally in this tongue. And if you can forget or slightly passe by that booke, which the spirit of God himselfe hath penned, and sent into your bosome, you are not worthy to look on any book else, although I would have shewed you onely in *England* about two thousand. *None is honoured by learning them*. True, because none did truely understand them, *No people studied them*. Yet all nations do. *The Universities drive more the Arts, than these Tongues*. Because they were taught to be many, and learned men would rather dispute, than become schollars againe and againe.

Yet all this spoken in an opposite way is easily done and said, but not easily believed, because the old principles are so deeply rooted in mens hearts, therefore is it fit to go on a litle more plainly in the declaration of their nature, then in railing and wrangling about them. Wherefore I will choose to speake *first* of their Antiquitie; *secondly*, of their rare
vertues

vertues ; *thirdly*, of their largenesse ; *fourthly*, of their use ; *fifthly*, of their unity, *sixthly and lastly*, of their easines. And all this without much premeditation, but onely as few dayes labour of using the pen will afford : their being many reasons in the way, why I could not spend great labour or much time about this businesse at this instant.

And *first*, the Antiquity of them is granted by all, to be before any of the *European Tongues* whatsoever. But the *Greeke Tongue*, which spread so farre in *Europe*, that out of *Greece* it took root in *Spaine*, *France*, *Italie*, and in *Affrica* in all the mediterranean Seashore, and almost into *Persia* it selfe by *Alexander the Great* (not that it was the onely tongue spoken in *Asia*, *Africa*, and *Europe*, all other Tongues being lost, but that it came in for its smoothness, by the victoriously of that people, and the activity of their Kings, and great traffick of their most renowned Merchants and sea-men.) this *Greeke Tongue* onely might challenge a great Antiquity, and be competitor with *Calde*, *Syriac*, *Samaritan*, and *Arabic*, if not with *Ethiopic*, whereof we are like to know almost nothing (with *Ebrev* no man dare bring it into competition for antiquity ;) but if diversity of names make no distinct matter, and if the essence be not divers, because it has many accidents, and if the substance of any thing be remaining the same in number, although you add never so many outward pictures and titles, glosses and inscriptions, and if the thing it selfe be not changed, in changing the outside onely, and if a man remaine the very same, although he should be so foolish, as to change his habit every day and never weare the same cloaths two dayes together, than let us not despaire, (if we can make it appeare, that *Ebrev*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* are but one and the same language, as we shall in

the fifth part) but that the argument used for the antiquity of *Ebrev* will shew the very same antiquity to be in all the said Tongues, because they being all one, began at one instant together with *Adam*, given unto him by God Almighty, to talke with his Creator and afterward with his bedfellow, not with the Divil as she did. Besides, wee know there was a great distance between the *Caldean* Empire, the *Syrian* Gods, the *Arabian* Rovers, and the *Grecian* settlement and well grounded assurance, or full large extent either of the tongue or government, we know further, that the whole *Greeke* Tongue (no dialect excepted) as big as it now is,) comes by good naturall pedigree from the *Ebrev*, *Calde*, *Samaritan*, *Syriac*, *Arabic*, and I dare say as much out of *Ethiopic*. I say not only from *Ebrev*, and though a great quantity of *Greek* be already derived by divers Authors only from the *Ebrev* Bible words: (so that if I am not mistaken, there are above sixe thousand *Greeke* words clearly derived by divers learned Authors from thence, as a son descending from his parents) yet if the very same root and stock be in the *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* Tongue, who can deny (or will not easily grant) that all these six thousand *Greeke* words already derived out of *Ebrev*, are at the same instant derived out of *Calde*, &c. And than besides, if many thousand words extant in *Greek* can (either by me or many hundred men) be further derived from these *Ebrev* words extant in the Bible, wil not all this declare more and more a great antiquity not onely of *Ebrev* I say, but also of *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* before the *Greeke* Tongue, it being a most reasonable principle, that if the parents beget never so many children in divers Countreyes, let these children have never so many and various names, yet they wil never be elder than their parents.

Further

Further as it would be a simple assertion, that whatsoever word is not extant in the English Bible, is not English, even so and no lesse ridiculous doe almost all the learned men hetherto speake, when they say, that whatsoever word they finde not in the *Ebrev* Bibel, is not any more *Ebrev*, and therefore then it must be called *Calde*, if they finde it in the *Calde* Jewish translation upon the old Testament; or *Syriac*, if in a *Syrian* Authour, or *Arabic*, by an *Arabian*, and *Ethiopic* by an *Ethiopian*, or *Samaritic*, in the *Samaritan* character of the *Ebrev* five Bookes of *Moses*, in some passages differing from the *Ebrev* Bibles extant, or in their *Paraphrase* upon the text. This as it is unsound, and a sport of dark mindes, led out of the way by neglects of their owne learning, so shall it be declared in the fifth point. And therefore as we grant that there are some words found in *Calde* *Syriac*, and *Arabic* books, which are not in the *Ebrev* Bible, and besides as we know, that even of them also a great quantity of Greek words are derived by some, and yet many hundred more will heereafter be derived; all this doth shew, that the *Greeke* tongue can not come into competition for antiquity, either with *Ebrev*, *Calde*, *Syriac*, *Arabic*, or *Ethiopic*. Neither is that dreame, as if the *Greeke* tongue had bin hatched at the same instant with *Calde*, *Samaritan*, *Syriac*, *Arabic*, and *Ethiopic* (conceaved to be so many divers Tongues) at the confusion of Babel, that dreame I say is not with any reason, but onely a blinde talke upon suppositions. First, *Of a confusion of Tongues* in the plurall, where the Scripture clearly speaks onely of one tongue, of one pronuntiation, which tongue was confounded, I grant it, but as the Scripture saith, not unto many tongues, (for so it saith not) but many pronunciations of the very selfe same tongue, and so much it sayes, and that is true.

Which was enough to disperse these builders, when they could not understand one the others pronounciation, although they spake the same language. As for instance, notwithstanding *English, Scottish, Danish, Swedish, Norwegian, Greenlandish, Low Dutch*, and the *High German* tongue is but one tongue all in all, with many (yet small) accidentall differences, these said nations cannot understand one another at an instant and new unexpected meeting, (I say not of the nearest but most remoted nations,) because of the divers pronunciations of Consonants and Vowels together with the displacing of the accent. Secondly. *Of an immediate procreation of many tongues (in number seventy two.)* Which old fable hath bin among the *Greek* fathers, by name in *Epiphanius* his book of fourescore sects, (he lived in the time of *Basil, Gregory, Chrysostom, & Hierome*) from thence among the Latines *Hierome* and *Augustine*, but before these the *Syrians* and *Arabians* in *Orient*, and the rest of the *Heathens, Jewes* and *Christians*, did afterward disperse it among the *Turkes* & all other religions and sorts of people, and runnes at this day currant through the whole world. But concerning this matter, these things are certaine, that there was but one and not many tongues, and that that one tongue was divided by the diversity of the lips or pronounciation: and then, that every particular person had not a severall language, nor a severall pronounciation, for then there could have bin no society after the dispersion; but that whole families only had their proper pronounciation: therefore certaine is that also, that neither seventy two Languages, or more or lesse, took then beginning, neither every particular language now used was then founded, but onely the Mother and Originall tongue, which we now have under hand, nor that besides this primitive tongue other mother & original tongues now used or exstinguished, were then founded, out of which others

thers should since have bin derived, as many learned think. To what purpose, I beseech you, at the confusion of Babell was the English tongue, when there was not yet any English man, at lest not *Horsus* and *Hengistus*? then we might say with more true reason, that the *Low Dutch* men were at that time, because in Latine they are called *Belgæ*, which they may say, comes from *Peleg*, at whose time this confusion of Babell was, and he therefore called *Pelga* for *Belga*, p. for b. But as these are but fancies, so indeed is it no lesse a fancy, when it is so confidently asserted of the *Greek* tongue. What property is there in it, that it should have bin at the same time with *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic*, at the confusion of Babell and not *English*. And where have you read the names of these 72. tongues, that did then bud out of that mudd? Tis true, that some Moderne writers on this point have followed and did believe *Arnobius*, (that *Africane Heathenish Philosopher*, and professor of *Rhetoric*, who was afterward a Christian and a Minister of the word of God, he lived about three hundred yeares after the nativity of our Lord :) who upon the 105. Psalme the 8. ver. (*He hath remembred his covenant for ever, the word which he commanded to a thousand generations,*) conceives, that there are in the world (besides a thousand (*nations* mistaken for generations,) 72. tongues, to wit beyond *Persia* Eastwards 406. nations, onely 27. tongues: on this side *Persia*, all *Asia* and *Africa* 394. nations, onely 22. tongues; and all *Europe*, with the North of *Asia*, Eastwards 200 nations, 23. tongues. Wherein partly we finde a very great audacity, or confidence as well in the number of nations, as tongues, yet a greater defect of the proper names of these 72. tongues, and withall a farre more unreasonable assertion, that *Jafets* 200. families or na-

tions should yeeld almost as many tongues in *Europe*, as *Sem's* 406. in *Asia*, and more than *Chams* 394. in *Africa*; The reason, why to *Europe* he attributes 23. tongues, and but 200. nations to *Africa* 22. to *Asia* 27. & yet 800. nations is because *Arnobius* descending from Roman Parents knew better the tradition of the *Greek* and *Latine* Fathers, than the tongues of *Africa*, understanding onely the *Roman*, and unacquainted with the *Hebrew*, &c., or at least not thoroughly with one tongue of *Africa*, lesse of *Asia*. And yet upon such rotten buildings, some moderne Authours (speaking of tongues (and of those which they doe not understand,) most confidently) tell it as a certaine thing, that in the confusion of Babel there were 72. Languages devided. If than these 72. tongues are not named by this most confident *Roman*, or *Moore*, may ye not as well name the English, as the Greek. I see nothing in it, but only that we are confident to tell tales far off, where we thinke no body can inquire whereas in things at home we are more sparing, because we may be easily intrapped, and more cautious in beleevings, because we may discern them for the most part by our reason, without inquiry; as for instance. Let us but consider that tongues are onely made for man, not for beasts or any other creature, were there at the confusion of Babel onely 72. soules? for from so many persons numbred, as they will take it in the tenth chapter of *Genesis*, they derive 72. tongues; which yet cannot be true, those 72. soules not being all, nor the onely builders of that Tower of Babel. And if many thousands, which is more true and probable, why onely 72. tongues, when every one must needs have his owne tongue and pronounciation if he shall not be able to understand another; or if a thousand men (after the confusion of Babel) had one pronounciation different from an other thousand, then
partly

partly this confusion of pronunciations (where one could not understand another) was onely temporary, for the purpose of disperſing thoſe, who againſt Gods will would live together in one City, and not diſperſe themſelves: partly no neceſſity of ſainging and coyning tongues, and that ſo many at one inſtant, and that to dure till this day, and yet many families and nations periſhing, and others ariſing, this number of 72. tongues to have remained till this day, when ſome of thoſe 1000. Nations, whereof he conceives *David* to ſpeake, are now utterly periſhed, and deſtroyed. Nay notwithstanding that a Catalogue of thouſand nations which are utterly loſt and periſhed, by me could eaſily be brought forth out of ancient Authours, yet till this very day 72. tongues to remain, and none to be loſt: from theſe, and many ſuch conſiderations I ſay it would be eaſily diſcovered to be a meere fable. And if you object, that even I confeſſe, *Ebrew, Calde, Samaritan, Syriac, Arabic and Eſthiopic* tongues to have bin there, I hope you are not ſo forgetfull, as not to remember that I promiſed to ſhew you hereafter the unity of thoſe tongues, and that it is no more many tongues (notwithſtanding that it hath diverſity of titles and names) then the Grand Signiour of *Constantinople* many men, becauſe of his numerous high and lofty titles, or the King of *Spaine* many Kings, when he gave himſelfe a whole page of Titles of Kingdomes, and other ſmall places in *Arabia* and *East Indies* in his letter to the King of *France*. And as the King of *France* did more wiſe in my ſimp'e apprehenſion in giving unto himſelfe onely one Title, and in ſcorne of that foolery of *Spaine* did repeate it frequently in his answer (letter of credence,) ſo I may ſay in this buſineſſe, *ſi magnis licet componere parva*, if we may take an example of that wiſe King (as I think I may) in
place

place, where all others speake of many tongues, I say it is but one; and therefore the antiquity of *Calde, Samaritan, Syriac, Arabic and Ethiopic* is not the antiquity of many, but onely of one and the selfe same *Ebrev* tongue. So than, that we may come to the conclusion of the first point, I affirme, (and am able to make it good against all opposers.) that *Ebrev, Calde, Samaritan, Syriac, Arabic, & Ethiopic* were from the very beginning of *Adams* creation, and do remaine yet with us in the world, they were before and after the confusion of *Babell*, and are therefore the Mother tongue of all tongues in the world.

The second point is, the rare vertues of these Orientall Tongues, viz. *Ebrev, Calde, Samaritan, Syriac, Arabic, and Ethiopic*, whereby they are far more noble then *Greeke, Latine* or any of the esteemed learned tongues. And here I confesse, I see before me such a vastnesse of an excellent plaine, where my horse could runne, not only a most gallant course, but even out of breath; yet not to hazard so much, because I must use that my loving creature many times more, and with more advantage hereafter, than yet I conceive to be at this race, I will at this time not so much as permit it to a Gallop, but keepe it in a smooth and painles pace, being assured of its willingness upon any other presented occasion. That most naturall simplenesse or singlenesse in the comportments of this grave Lady doth keep me still in a willfull obedience and a silent admiration, nay adoration of that divinity. You will finde here a Divinity in pedigree, a comelinesse in attire, a constancy in their nature and fashions, a gravity in few speeches, a due observation of sensefull ordnings of words, a brevity in their contractions, an hatred of confusion of the same, a providence in placing them, no superfluity in servants, a certaine office ordered unto every one

of them; even accounted superfluous by men ignorant in their affaires, have their charge of a good turne. Their constant number of roots, the easy order to finde them out, planted all as in an Orchard, by square, that wheresoever you send your eyes, you behold the same distance of each other. Every tree of them of a divers favor and gracious taste with a delightfull smell. The branches of these trees ordered, yeelding hundreds of fruits, to wit, words, all of the same taste and smell, yet with some diversity: So that *Ebrev*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* according to many Authours and Books yet extant, have as large an extent, as the *Greek* or *Latine* Tongue. For being a full tongue as well as *Latine* or *Greek*, it must needs follow, that all the *Ebrev* Language must represent the whole *Latine* and *Greek*: the *Calde* or *Samaritan* all the same; *Syriac*, *Arabic* and *Ethiopic* the same. Neither doth it contradict me and my tenents, that the Bible doth not containe the whole *Ebrev* tongue, therefore this tongue doth not comprehend the whole *Latine* tongue. For I never said, that this tongue, as it is extant onely in the *Ebrev* Bible, doth containe all the *Latine* tongue, even because there is not the whole *Ebrev* language in the *Ebrev* Bible, but is partly yet in *Caldean*, &c. Authours. The whole Orientall tongue doth include the whole Occidentall be it *Greek*, *Latine*, *German*, *English*, *Spanish*, *French*, *Italian* or whatsoever. And there is wonder enough in it. I dare say that those words which are in the *Ebrev* Bible do containe most part of the *Greek* or *Latine* tongue, that is, the greatest part of the *Latine* or *Greek* tongue is expressable by such words, as are in the *Ebrev* Bible, be they never so few in comparison of that great voluminous vastity of *Latine* or *English* it selfe. If we do admire the nature of this tongue,

we

we may justly exclaime even in behalfe of it, as the Apostle in a higher straine concerning the nature of men under unbelief and confusion, and the capacity of Gods mercyes upon all. *O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgements, and his wayes past finding out?* For God is as well the cause of this his holy tongue, which he was pleased first to bestow upon mankind, as He was the Creatour of the first *Adam*, and in him of all mankind. Yet as there was another state in *Adam* even after his fall, more livenessse, lesse dulnessse, more simplenessse and singlenessse of hearts, lesse troubles of the affaires of the world, neerer with God, because lesse objects from God, more cleare sighted even in naturall things, because using more his reason, diligency and industrie on them, and more blessed in his undertakings, because with a more single heart, so that in many hundreds of things *Adam* was even after the fall yet so much more perfect, than we. No lesse it was with this tongue, partly before the confusion of Babel as in the state of innocency; *Few and full words.* Which fulnessse is wonderous in all mens eyes, and yet not searched from whence. Therefore, If I shall not doe amisse, I shall rather give a hint at that well and fountaine, to lead you unto it, than at this time to bring you many cups full of that wholesome living water flowing, nay springing from thence. It is undeniable; that a thing is but one in essence, and yet has divers accidents, more or lesse, so the word signifying a thing, and but one thing also, which words we call the roote, those words, those roots do onely signifie that one tree. And every tree, though never so many, if they are of the same stock, will have all the same taste; whereby it comes to passe, that 20. 50. 100. words in *Ebrev*, &c. descending from the same

the same roote and tree, do yeeld naturally alike taste or signification, and yet they are individuals and divers in number. The taste then is one and the same, the radical signification is but one, not 2,3,4,6. or more, as hitherto all the Dictionary Writers have falsly asserted, even against nature it selfe, yeelding unto one and the same roote or tree many and divers tastes. Which assertion holds yet, because they are all but ill gardiners, onely considering the outward shape of the fruits, and therefore the taste being a little different, they presently conclude against the nature of all trees, that one and the same roote or tree can have divers tastes or significations. When otherwise if they would but search and conferre the taste of this with the taste of the other fruit, they would finde a sweet analogie between them, viz. that there is but one taste in every tree, and so define that taste or signification. But by what meanes doth the same taste seeme to be divers, and so dazle the eyes of learned men, and withdraw their judgement? I answer, because they think not. 1. That tongues are onely proper to men and not beasts. 2. That men have onely a more perfect reason, and that in an infinite higher degree than the beasts, in so much that for the distance thereof these are deemed to have almost none at all. 3. That languages have reason in them, and proceed with reason, out of reason, accompanied and followed by it. 4. That men have naturally *Logic, Rhetoric, Physic, Metaphysic, Ethic*; because all these (being called Arts) are branches of Reason. 5. That all these Arts naturally inhabiting in a man, do insould themselves first in that thing, whereby reason of a reasonable creature is onely expressed, that is, in the language of a man; and secondly all speeches are by reason teinted more or lesse, according as man makes use of his reason. 6. That

as all men have onely one and the same reason, as the world onely one and the same sunne, so all tongues have also one and the same reason. 7. That *Logic, Rhetoric, Ethic, Physic, Metaphysic*, (considered as it is in any Phylosopher of any part of the world,) doth naturally, *first*, beautifie, amplifie, enlarge, determine the significations of any word and root or tree, how far they may proceed, and not father; as also, *secondly*, distinguish and keep them from confusion, contradiction, implication, and *thirdly*, joyne those, and shew in what measure, and how far to joyne, which otherwise seeme to be divers, and of a clear other tree and roote, 8. That by these meanes those most ancient tongues, (I speake now in plurall, rather as people speake, than according to the truth) *Ebrew, Calde, Samaritan, Syriac, Arabic* and *Ethiopic*, having but few roots in respect of *Grec* and *Latine*, yet are multiplied beyond all expectation in significations by *Rhetoric, Logic, Physic* and *Metaphysic*; viz. by reason onely. 9. That the nature of the *Oriental* tongue is for the most part the very same with the nature of the *Occidental*, viz. *Ebrew* it selfe, *Calde, Samaritan, Syriac, Arabic* and *Ethiopic* hath the greatest part of its nature even as *English*, in being no way lesse instructed by reason than these; neither hath *Ebrew* by way of reason a greater preeminency then *English*, or any occidental tongue. 10. That the same metaphors, metonymies, synecdoches, proper and translate significations, the same *Ironical* expressions are every where, because there is the same reason in all tongues, and among all men. 11. And therefore the same metaphoricall, metonymical, synecdochical, ironical significations in words. 12. And that among others we may, and many times can, nay must frequently consider the significations of one word in *Latine*, how manifold

as manifold they are, as also in many other occidentall
tongues, and applie them in the Orientall, and then
proceeding thus with reason, we shall finde a neerer
conformity, than hetherto beleevd, and greater
distinction, than hoped for; and all this, out of a
more large ample, and naturall well, even that eter-
nall fountaine REASON, than out of the best *Jewes*,
so *Rabbins*, *Syrians*, *Arabians* and *Ethiopians* themselves.
13. That in this tongue is never a compounded
word, as there is in *Latine & Greek*, and that therefore
it must necessarily follow, that all the compound sig-
nifications of any simple word in those languages must
also be comprised in that simple *Ebrev* root. 14. The
reason of which assertion is clear, because that all the
compound words, (I understand the compositions,
with the prapositions *a, awo, &c. a, ab, abs, ac, ad, af,*
et, ag, al, am, an, ap, ar, as, at, e, ex, &c.) have still this
simple word as that *unum tertium*, a naturall meeting
in that word, whereby all the compound words being
joynd as in the body, so in the essence and substance
of signification with some small alteration, addition,
or detraction, of and unto that simple and first sub-
stance.

Such and the like things being set down in the gene-
rall search of tongues, will shew the nature, beauty, &
comelines of this Oriental tongue. And if any man de-
mand of me, what speciall use may be made of the sin-
glenes of this surnamed Orientall tongue beyond the
Occidental, where there is far greater toyle in compo-
sition, many terminations without any neede, as for
example in the *Latine*, six cases in singular, & as many
in plurall, so many Declensions in Nounes, and Conju-
gations in verbs, divers terminations for all persons,
various both in Active and Passive, and an infinite of
such like conceits, these being almost all wanting in this
Originall tongue. I answer, that even from thence

we in the Occident and North may begin to looke about us, and from the corruption of our tongues, (and the great variety of circumstantiall additions, and detractions, multiplications and divisions, (in *Greek* and *Latine*) in nature clearly superfluous) learne to esteeme more of the naturall simplicity of this first tongue, which like unto *Adam* in his innocency (without so many garments and additions about his limbs as wee now weare about us) is still the most comely, gracious, goodly, neate, and tractable tongue, and that which is most agreeable to the nature of man, requiring to be studied more by reason than an infinity of rules, more trying the use of our reason, than the strength of our memory. In one word, it makes us (when by the *Greek* and *Latine* wee were become beasts, by *αὐτὸς ἑγώ* so tels me my Master *Adam*) to become *Adam* our selves; to be no more under the law but under the sweet yoke of reason: differing as much from our former condition of studding tongue as reasonable *Adam* did from any of his subiected beasts; whereof none, was found to match with him being farre inferiour to his condition. So that the Primitive tongue (whether in Orthography, Analogie or Syntax) is as single and simple as the *English* it selfe; having (in Orthography) no more letters or consonants, (although some of them are used in place of vowells) having no case, nor scarce any masculine or feminine gender, much lesse neuter, common or Epicene, no active or passive (much lesse neuter or Deponent, no Infinity or Terminations, numbers, much lesse in persons then commonly taught. No Declentions at all in Nownes, nor Conjugations in Verbs, no Modes without any more Tenses then nature requires, viz. *The present*, DO THOU & YE, *the future* I, THOU, HE, WE, YE, THEY WILL DO, and *Pretertense* I, THOU, HE, WE

YE, THEY, HAVE DONE. All the superfluities of
 Presens in Indicative, Optative, and Coniunctive in
 the first, second, & third person singular or plurall are
 wisely cut away and not found. The imperfect & plus
 quam perfect of the Indicative, Optative, and Con-
 iunctive are comprised with only one Pretterence, the
 Future the same. What an easinesse makes this in a
 language? If you say I speake cleare otherwise then
 other Gramarians have and doe speake of this tongue.
 I answer, that I would not have you to regard what
 either I, this, or that man sayes concerning this tongue
 but what it doth afford its selfe, and when those rules,
 that are most confidently set downe by former Gra-
 marians, are found by themselves and others to have
 so many exceptions, as that the examples of these ma-
 ny times outreach the number of those, doth it not
 clearely shew that that rule is indeede of no value,
 use, or authority? Nay the Syntax is that part of
 Grammer that will shew the necessity or superfluity
 of things taught in Analogy: For if there bee never
 so many distinctions and divisions of this or that part
 in Analogy, and Syntax authorize it not with the
 utility, but rather cry it downe by its independency
 or indifferency of use; we may thinke it to be rather
 some fancy of a mans braine then the nature of the
 tongue. And of that sort of *adiophras* in this tongue
 are almost gender, number and person, adjective and
 substantive, &c. The order of the subject & predicate
 will easily bee observed if you know the simp'e and
 single tast or signification of the root, and have learnt
 (in other tongues) Rhetorick and Logick, to know
 how such and such a signification may (by these Arts)
 bee enlarged, distinguished, determined and turned
 into many and divers fashions, (yet so as that it still
 retain the naturall, ideall, or radicall tast,) and that
 applied to our *Ebrew, Calde, Samaritan, Syriac,*
Arabic

Arabic, and *Ethiopic* roots and words) will yeeld a helps that can be required to know the true sence of that text : contrarily if wee have never so many rules they will rather confound our understandings, obicure our reason, undermine our judgement, and in place of helps, bring us into farther confusion. Reason with few rules and prerequisite signification of words (which the Dictionaries have hitherto but meanely afforded and must hereafter be more fully discovered and set downe) may bee multiplyed or devided and according to the place soundly applyed by the helpe of *Logic*, *Rhetorick*, and *Physick*, and *Metaphysic*,) will containe all *Syntax* in very few rules and then no rules can be expected without reason. Yet more especially to discribe you in a competent brevity the nature of this tongue you shal have annexed a plaine, little, & full grammer, at least fuller then that I formerly set out in *English* upon one sheet in three columnes in folio for *Orthography* *Etymology* and *Syntax*, according to that brevity, (whereof those that desired it so short did shew me a patterne made before me by some other learned Author,) and afterwards in some measure enlarged by my paines, and published under the title of **THE RVDIMENTS OF THE HEBREW GRAMMER IN ENGLISH**, &c. this yeare 1648. but much spoyled in the publication it not being according to my will, as the following is.

The third point concerning their largenesse, is partly cleare in the largenesse of time wherein they continued, partly of place where they have been & are yet in use. That of time, if it were only for a meane Honour of Antiquity, we have spoken enough of it in the first particular. But this having some farther intention it is not to be pretermitted. Then there is no *Ebreu*, *Calde*, *Samaritane*, *Syriac*, *Arabic*, or *Ethiopic* so ancient as the Bible and *Moses*. Therefore in those

Gree

Greec Authors that have written of all those Coun-
 ties, where this holy Language was naturally and
 continually in full course, and having written in the
 Greec tongue, and thereby confounded almost all the
 names of the Orientall places, persons and things in
 much, that without a diligent search of this mother
 tongue, we shall never be able to finde out what they
 meant thereby, nor wil the Greec paraphrasts, interpre-
 ters, Dictionaries, or any thing else of theirs be able to
 helpe us in any thing, which themselves were as ig-
 norant of, as those Authors they would cleare up, ha-
 ving not themselves that which they would give to o-
 thers. Now of all these thousands of Greec Authors,
 there is not one to bee expected, that hath not now
 and then more or lesse of some Orientall words, and
 that so corruptly, that his sense even thereby be-
 comes obscure, because the sense of those words re-
 maine so. Then to cleare them up, there will be
 a more sure and catholick remedy, than to learne
 to reduce all the corrupt Greec words, translated out
 of this Orientall tongue, to their proper place, where
 once brought, will presently yeeld a full and clear
 commentary upon the said author whatsoever. The
 same may be said of many hundred of Latine Authors;
 being in the same way of darknesse, and hereby to
 be brought unto light. I arguenesse of space at this
 present time upwards to about 1000. yeares ago, is
 the same yet, and can be made good in few words.
 The whole *Africa* has had from its very being and begin-
 ning till this day this and the same tongue. If you ob-
 ject, *Greec* and *Latine* has bin there, I answer, yea, I
 confesse it, but onely as *French* and *Low dutch* is
 taught here at *London* and some other places of
England: not being in *Africa* as the Mother, but on-
 ly as the Forraigne tongue, exercised by strangers:
 the Mother tongue being this primitive of *Adam*,
 which

which in all Authors of many hundreds of places may be shewed, and is partly most excellently conjectured at by divers learned Authours. It will be further objected, another tongue to have bin in *Egypt*, viz. that which cal'd *Josesh*, *Zofnat Faneah* (in our English translation *Zaphnath-Paaneah*. Gen. 41 : 45.) which they say is not of this tongue, but some other called the *Coptic* tongue, which they would have to be different from this true *Ebrew*. I answer, that all that is true, that the *Copic* tongue, which was used in that Province of *Egypt* cal'd *Copt* or *Coptus* in *Greek* and *Latine*, naturally and by the true native inhabitants, is of the very same language, which was spoken by *Pharaoh* and in which *Joseph* was thus intituled. But to call that corrupt, fals *Coptic*, which was brought in with the *Grecians*, when the *Pharaonses* (or Princes) and Kings of *Egypt* gave them leave, not onely to dwell here and there in many townes and villages, as Merchants and Handicraftmen, but also more especially in the prouince and Metropolis of that prouince *Coptus* being truly *Grec*, but now so corrupted with that mingling of this holy tongue then used from the beginning of the first introduction of it by *Misrayim* (whereof *Egypt* at this very day has its name being by the Inhabitants themselves called *Misr*, not *Egypt*) a name brought in onely by the *Grecians* from the more speciall dwelling place, viz. that shire *Copt*, *Cypt* or *Gypt*, that it is neither *Ebrew* nor *Grec*, but a confusion of both, having many words of *Grec*, with an Egyptian or Arabic termination; so farre deny I, that that minglemoos is the true *Coptic*, natural and native tongue of the *Egyptians*. About the *Ethiopic* there will be more objections. From whence I have, that that Countrey has the same tongue in essence, notwithstanding corrupted by divers and many hundred of Accidents. I answer, out of their booke

to wit out of the New-Testament, and some part of the old (viz. the Psalmes translated into *Etiopien*, and printed in *Germany* at *Collen* by art, industry & learning of *John Potken*, Rector of *Georg Collen*, An. 1508 in 4°. together with *Grec*, *Latine*, & *Ebrew*; with an introduction unto this tongue) we have more clearnesse and notice concerning it, than from all the voyages unto it, or passages through it, described by divers men of *Italie*, *Spaine*, *France*, *Engeland*, *Germany* and the *Low-Country*. So that it remaines true, that in whole *Africa*, the native and true naturall tongue is onely this same tongue, yet with some diversity of accidents, which though never so many, are not able to bring that one essence to a diversity and confusion. And whereas it will be further objected, that formerly there have bin divers tongues, but lost; as for instance; the *Punic* tongue, wherein *Plautus* in his *Pænulus* or *Punicien Moor* has left some remainders, and that that passage is attempted to be cleared by many Authours, yet it still remaines in darknesse. I answer, that names of this tongue there have bin, and are at this day many, and may be made many more, which never the lesse cannot change the essence of this nor any other tongue, and they were called *Pæni*, whereof *Pænulus*, (as *Græci*, *Græculus*,) because they came out of *Phœnicia* (which you may call also *Phœnicia*) from *Tyre* and *Sydon* (whereof is mention made. *Mat.* 15: 21. *Mar.* 7: 24. *Luc.* 6: 17. and else where) and all the adjacent parts of that very same Mediterranean Sea of the *Phœniciens* with these *Pænicie s.* Now then, seeing this people (the *Pæni* in *Latine*, or *Pæniciens*) were the children and new plantation of those *Phœniciens*, that did properly and naturally speake this primitive, holy and most ancient tongue, no doubt, but they brought with them their owne tongue and pronunciation; and notwithstanding

ing that perhaps they might finde a language there, yet because they found onely a new and divers pronounciation of their owne (even as here in England all along the seashore the pronounciation doth change and vary round about this great Island) it was easily joyned with theirs, and yet the pronounciation for the most part by time might change into the pronuntiation of that country, not from whence, but unto whom they came. As for that place of *Pænulus* by that old Comedian writer *Plautus*, (a very excellent *Latine* Authour, but full of such words, as do descend from this primitive tongue,) no doubt but it is by divers Authours finely and cleerly enough explicated, and may yet be farther cleaved not onely by me, but by many others also: neverthelesse in that *Pænic* or *Punic* tongue (being all & the same as I write in *Latine* *Punio* and *Pæna*,) there in *Plautus* will not appeare to be altogether such *Ebren* as we have in the Bible, we must not therefore deny it to be this tongue, because I say, there are many thousand accidents of this one tongue, as there are in all the rest of the whole world, viz. diversity of vowels, chagement of Accents unto a divers syllable, and the diversity of pronounciation of the Consonants themselves; which chagement comes from the diversity of the *Climas*, wherein one and the same language is extant. Besides we must observe that the *Punic* Alfabet, being different from that of the *Romans* (the diversity whereof you may see in my delineation of the *Ebrev* Orthography and Etymologie printed in *Latine* at *Amsterdam* 1645. 4^o. pag 3.) and *Plautus* himselfe or others, bringing these words from the *Punic* Alfabet into the Roman Letters, (as it is the naturall inclination of all men now to be carelesse in a just and due observing of the Orthographie of a strange tongue naturall to, & observe

by its nation,) made no great matter about the expressions in wrong or right and due *Roman* letters. Thirdly, When we consider the many faults, which (from *Plautus* writing till this very day in written or printed Copies) did frequently inroach, it is no wonder, if we finde but small remainders of *Ebrev*, nay more wonder, if any at all. The second part of largeness of space, is lesse, to wit in *Asia*, where first this tongue was given unto *Adam*, and is yet ex-
tant full, pure, and incorrupt from *Persia* hether-
wards till at the *Mediterranian Sea*; from the *Per-
sian* Gulfe all the land inclosed within that and the
Arabian Gulfe, which is commonly cald *Arabia*, till
Egipt (or *Ægypt*) it selfe, whole *Palestine* or all *Ju-
dea*, all *Mesopotamia*, all *Syria*. So that seeing all these
Countrys of one tract, have all one tongue, making
together from the *Persian* Sea or Gulfe, till the *Me-
diterranian* Sea no more Land, than *Germany*, which
has also but one tongue, (sometimes cald the *Saxon*,
(my owne Mother Tongue, the same with that old
Saxon here in *England*.) also the High and Low *Ger-
man* or *Duch* tongues, though the essence be but one:
no more different, than the *English* and *Scots* tongue
which commonly by other nations and strangers (ig-
norant of the tongue of these two nations) are esteem-
ed different? because it has two names, *English* and
Scots. Yet as this tongue on this side the *Persian*
Gulfe is incorrupt, so in *Persia*, *Turkey*, *Mogul*,
Tatar, and all the Eastern parts of the great *Tatary*
untill *China* it has as great an influx authority and use
upon them, as *Latine* or *French* has upon *English* or
Saxon here in *England*. For as the *English* Nation
doth write now at this day all things with *Latine* Cha-
racters, so also do all those forraigne tongues use the
Character of the *Arabians*, which is in essence the
same with *Ebrev*, onely more roundly formed and

joyned together; with no more difference, than *English* written and joyned together, with the printed, where the characters are separate. And as the descent of their Religion, Learning, Experience and Wit doth descend (partly by, partly without bookes) out of the hithermost parts of the *Persian* Gulfe unto them, so these things being coyned in this holy primitive tongue, whereof even among the *Turkes*, *Persians*, Greater and Lesse *Tatariens* is the same esteeme of Holinesse and Prerogative of it before theirs and all the tongues of this whole round; they do honour the tongue and words of it, and use many thousands of them in their speeches, lofty discourses, sermons, courtings, writings, commands, poems, Romances, teachings, epistles or letters; with no lesse ambition to shew their learning, than our writers in *Latine* do now and than shew *Ebrue*, *Calde*, *Samaritane*, *Syriac* and *Arabic* or at least *Greek* or in *English* wheare are frequently coyned new *English* words out of pure *Latine*. And notwithstanding that the common tongue be different, being only frequently aspersed and beautified by those floures and dainties, yet is this the onely tongue, which the learned or learnedst men do use, to make knowne their excellent wit, not onely unto their own Nation and Country, but also unto all *Asia* over. So that this holy or primitive tongue doth passe among the learned men through *Persia*, Great *Mogul* and *Malayen* Country till the very *Chinas* themselves, and that with a great deale higher repute and respect, than all these common tongues either at home, or else where. Being the Key, whereby to insinuate ones selfe into men of repute and great eminency, who have their great honour as of other excellent parts within them so also and most cheefly from this tongue. So that even those, that knew onely this holy Tongue, are accounted

accounted to be as Saints and holy men, reputed, esteemed, adored, glorified, imbraced, respected and desired with all prevalent wayes, to grant their conversation and meeting. Nay it is certaine, that even they who have naturally this tongue, (under whatsoever name by us or them, and whatsoever Religion or sect, whatsoever character of writing,) are looked upon as those, that God hath bin pleased to grant their undoubted descent from *Noah*, and so from *Adam*, because they speake *Noahs* and *Adams* tongue; and to have the prerogative to be of the seed of *Abraham* either by *Sarah* or his Concubines, (in Orient of little lesse esteeme than the true wife,) whereas the rest of the people did live in Idolatry, so they which have not *Abrahams* tongue to be borne *extra ecclesiam* out of the bounds of the true visible Church, and onely brought unto that glory and happinesse by men of his lineage, to wit, *Moses*, *David*, *Jesus Christ* and *Mahomed* that *Arabian* impostor in Chief.

I come now to the fourth part of this Discourse, to shew the use of this primitive tongue in the world yet at this day extant. It is of more use, than *English*, *Scotch*, *French*, *Italian*, *Spanish*, *Portugis*, *German*, *Low Dutch*, *Danish*, *Swedish*, or *Norwegish*. And so much have we shewed in the second part, so that I thinke no reasonable man can judge that tongue to be of no use, which so great a part of the world makes use of, except we conceive the Heaven not to be of such use to them, as it is unto us, and that the Sun doth not shine there as cleare as here. Even as many fooles at this very day in *Asia* and *Africa*, who will not beleeve, that we can have the Sun, or that it shines as bright with us as them, because it fallies into the Sea as soon as it hath passed *Africa*, just at the west end of it, from whence it is called in Orient *Dulmagrib*,

with some parts of *Spaine* thereabout so cold at this very day; some I say of them do beleieve, that within the first mile of that *Spanish* Sea down falls the Sun and all the rest of the *Northern* Countries, (as *England*, *Scotland*, *Ireland*, *France* and the *Low Countries*, &c.) have no light, no Sun, no comfort, continual darknesse, storme, winter, raine, snow, night, frost, almost starved, having no bread, no flesh, chicknes, lamb, sheep, gees, ducks, capons, harts, beef, mutton, hennes, egges, doves, seafants, partridges, woodcocks or any sort of fowle, or fish, but that we feed onely on grasse and herbes of the field, now and then for a great delicacy a mouse, rat, or cat, dog or fox; &c. Now as we pittie this their blindnesse and childishnesse of judgement, so we may this (no lesse childish opinion of our owne) *that this tongue is of no use at all*. Why? because we know none. Away I pray with such childish stuff, and let us talke like men. Have we in *England* any profit by our tongue, can we make use of it or no? The answer is cleare. But they say. Nay the strangers must be here considered, not the people themselves. And what use for us *English* men of *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic* and *Ethiopic* tongues and such rabbles more. First I say. All these are but one tongue, and it must be a poore braine that cannot learne one besides his Mother tongue. And *England* must needs be a silly Country, if their people never had a heart to go abroad, to see other Coun'tyes. Now there are a thousand wayes, wherby *English* men may fall either into love or necessity to see those countries; at which accident if you wil know whether the tongue will do you good or not, let us see, if any stranger coming into *England* will finde comfort by it, if at least he can prattle a little broken *English*. Indeed men bereaved of all senses speake thus childishly, as if there were no use of that tongue for us. What?

Tongue

tongue to be the only Country tongue in whole *Africa*, and the third part of *Asia*, and by the second third part a Learned tongue, (which alwayes are of a higher esteem than common tongues) and all this tongue without use? Is their Sun, when it comes to us, of great use and grace, and can we think, that their tongue will not be pleasant unto us, if we onely will not abhorre it? Is not even the Sun superfluous unto a lasie body, and to him that desires not to stirre out of the bed, when the Sun doth shine? Is therefore the Sun of no use because such lasie bodyes would wish it might remain night? Those that buy the nights at a great price, and when they are overtaken by the arising of the Sun, before they think, they had enough for their payment, shall (for such filthy stinking bodyes, and whoremasters, and all other uncleane persons) the Sun (that precious creature with its comfortable beames) be stopped and cryed out of the sight? Is whole *Africa* not many times bigger than *England*, hath not *Asia* also every way as rich, nay farre more rich Countreyes than this is? and if some unlearned men have an ill opinion of these tongues, shall no learned men be credited to the contrary? There are divers Authors already extant in *English*, which doe shew the secrets of Merchandise in those two parts of the world, *Africa* and *Asia*, I pray and beseech the Courteous Reader, if thou canst love gold and silver, all sorts of precious stones, and be contented, that thy wife be richly cloathed, her eares and fingers, her hattring and armrings or bracelets, her breasts and neck, and all the rest of her body accordingly and as fashion doth desire to be enriched with precious pearls and stones, as rubies, diamonds, safirs, turcoises, carbuncles and all sorts of medals, if these things only or more rare and precious, do fall in *Asia* and *Africa* in that country, where this primitive tongue is spoken,

and being alwayes certaine, that a Merchant that can onely prattle, shall buy any ware cheaper, and at a better rate, than he that can speake nothing, but must trust to his interpreter and fellow, and that hereby he may get greater gaines in an houre, than a whole yeare by iron and other mettall even here in *England* it selfe, especially seeing the Commodity is the more shure, by how much it is lesse troublesome or burthensome. Yea farther if whole Companies trade thitherwards, and will not send men onely with one eye, one hand, one leg, one arme, one eare, but if it be possible, as good, sound, wel shaped honest *English* factors, as they have had in their shops and trade, or meet withall, and thinke you not, that you now send out no better then such. I say not, that they come not home better, than they went, for that would be a foule businesse indeed, if they should go better with one legg, than with two, and see better with one eye, than two. Onely the question is now, if ye are well contented with their service, if they make you as good returnes from thence, as they did, when you did send them all along through *England*, where they knew the tongue? I am shure, you would be content; and I wish they did so. But I feare, that if the companies do finish, close and make up their account of some yeares past, they will find but small profit for all their dangers and pains. And if they, which the Merchants doe send, knew the tongue, what Ambassadors thinke you should ye need for a handfull of factors? And these Ambassadors what excellent profit have they brought into the treasure of any company whatsoever by ignorance of the tongues; whereby they are not esteemed, disrespected contemned, scorned, kist at, and by their ill behaviour all the Nation doth suffer, where some other of lesse ranck and condition can passe through these strange Nations,

ons, without need of Ambassadors, do his worke without resistance, without a protection of an Ambassador, only because he has God and the Tongue. I will not jarre any longer on this unpleasant string, where I could shew, and it is known and felt, and smarted enough, what ignorance of the Tongue doth, or rather, what it doth not, but suffers. Come not and tell me tales of I know not what hard dealing of the people of *Asia* and *Africa*. Beleeve me, they are as honest, as courteous, gracious, friendly, in alwayes as respectfull of you, as mindfull of you, tender towards you, favourable, well fashioned, as any the best Gentlemen in *France*, *Spaine*, *Italie* or *Germanie*, nay *England* it selfe. Have not so many vertues with you, nor so well made of body and minde, soule and heart, age and actions, if you lack this key of mens hearts, beleeve me, you will be weary before you can breake them open, for all that they would willingly give you an entrance into the most inward bowels of their good will. And if you cannot open them, it is not their fault, (for all men are but in this work passively wrought on not working) but yours; their vertues are as good as any mans, easily to be gained, but you are unskillfull.

Further, let the whole state come once and fall againe upon that mind, which formerly I know was on hand, to go as much Eastwards with their new plantations of their people and the Gospell of their Master and Saviour *Iesus Christ*, as they have gone North-westwards, and let them take courses to meet the *Spanish* and *Portugals* and *Dutchmen* in East-Indies, to help them in their way, and to do good for themselves also, to send out at least every two yeares a fleet of 20. 30. or 40. sailes, to fill many excellent places of the void part of the world, (which have as good an ayre as any part of *England* or *Europe*,) with

that gracious and fruitfull *English* blood, rather than to destroy it and the Kingdome with civel warre, thereby to open the generall Worlds commerce at a more sure and fast tye, than hitherto, so that there may be lesse troubles in *England*, which for the most part bud out of that superfluous abundance of the blood within the narrow veines of this Kingdome, so that men may be more generally imployed, lasciviousness being the Mother of all vices and devices against the Common-wealth and peace of this Kingdome. Or if that such plantations should be among such people, whose tongue we doe not understand, and yet the profit be great in joyning with them, will these Tongues thinke you do hurt unto the State of *England* here or there? But let that sleepe. Unto you most reverend and pious soules of *England* and *Scotland*, unto you I would willingly speake of that subject, if I had leasure, more largely and exactly, than this discourse will afford. There are three things that concerne every one of what rank, condition, charge, honour, title or degree soever, and therefore I meane not onely the reverend Ministers (though them truely more especially) but you all in generall and I wish no man may thinke himselfe not to be of that number.

First, to have the truth at home, out of the well of truth and life (*viz.* the *Ebrev* Bible well and perfectly understood without the help of any translations whatsoever, whensoever or by whosoever compiled, excepting onely the *Calde*, *Syriac*, *Samaritanic*, and *Ethiopic* translations, they being the same with *Ebrev* the mother tongue it self,) not out of broken cisternes, where into breake in by force an infinity of dirt and mire.

Secondly, to have this truth transported in all our voyages great and small, East and West, even through
the

the whole world, that is to take still with you such a man, as is able to satisfie you and your company with the sweet and fresh water flowing from this well. *viz.* the *Ebrev* Bible, instructing you so farre therein that you may be an eye wisse of what he teaches, and so able to withstand any gainer: and to hold fast that which your owne knowledge shewes you (out of the living fountaine of the *Ebrev* Bible) to be the undoubted truth, for you will scarcely finde this fresh and pure water in any Country (much lesse at Sea) but onely in the innermost parts of *Asia* and *Africa* (and there your ships arrive not) so that you will be forced sometimes to take in salt or brackish water of unscound translations.

Thirdly, If onely in the East Country *viz* *Asia* and *Africa*, there be this well (*viz.* that tongue wherein the old Testament was delivered) and that generally throughout it; every City and village therein sending it forth in plentifull streames, rushing from them more abundantly, and strongly, more cleare, pure, sweet and tastfull, than we can conceive; why should not our youth (given to divine study) our young Ministers and Preachers, our young Gentlemen that would travaile for the good of their native Countrey, choose to go to those places where this holy primitive tongue is as yet fully spoken, rather than towards *France*, *Italy*, *Spaine* or *Germany*, the *Low countries* or any other of lesse note, to quench their hunierous fancyes with some *Roman* antiquities, having no life or salvation in them. Will not these considerations bring you back from a deceitfull opinion of those abundant riches of your *English* studies, which hitherto have been more filled out of translations, than the text it selfe: out of annotations of men, than your owne eye-sight, to make you willing to trade more diligently by searching the fountaine it selfe, to see

with your owne eyes, & tast with your owne tongue. I confesse I praise God Almighty from the very bottom of my heart & soul, that such riches have flowed out of those halfe stopt wells, whereas by ignorance of the true nature of the tongues & signification of the words in *Ebrev, Calde, &c.* there is not a verse in the Bible, but may be made more cleare & plaine than hitherto; & never a chapter in the Bible, wherein there are not very grosse and soule faults even in the *English* translation. Tell me not what other men did or doe know, but tell me what you know; not that others preach out of the text, but that you do it. It is not enough to say, *In the Ebrev it is so & so, it affordeth this or that sense, doctrine, admonition, use, reproof, argument, connexion, disjunction, this or that number, gender and person, this or that larger explication, because of the more large significations of the words of my text;* and that with a confidence, when for the most part all the auditors know, that it is but borrowed worke and onely upon heere say, not from a true and judiciall knowledge many times not knowing so much as the names of the letters, much lesse how to read: and your conscience will tell you, that if the dawning hath such a grace in your sermons, the day light will be exceeding more gracious. Feare not, if our ignorance have done much good by other mens knowledge, but your knowledge will do more. And therefore stir up your selves to such a holy, necessary, sweet, comfortable, living, spirituall good work. Let us not be drowfie, when Gods calls for labour and watching. Why will we sleepe, when even the sleep will bring us unto the danger of eternall plagues. A watchman must be vigilant, know the language of his Generall; be able to receive and give it, to discern whether it be counterfeited by an enemy, or the true Motto. All our vertues doe consist in actions, not wishes. Would God,
(you

(you may say) I had learned it, when I was young. True, but now you are a Minister of it, ye must learne it, and that necessarily. When ye were young, you might have learned it, but now you must. Then was it easie, but now profitable; then delightsome, now reason will sweeten it. Then would it have recommended your ingenium, but now your officium. Then memory was strong, but now the pleasure of God more tying. Then the knowledge or at least the study of it would have bin honourable before men: but now is the ignorance shamefull. Then you did not understand it. But now ye do and see the necessity. If ye did not learne it in your youth, you were, I am shure, carelesse. But now n. t learning it, you are inexcusable: nor age, nor reason, nor necessity, nor office, nor men, nor God, nay your owne conscience can excuse you. There is yet remaining an extraordinary great use of this tongue, partly among learned men without any relation unto the learned in *Asia* and *Africa*, partly in relation unto them, which is so large, that a great volume in folio might be filled up onely to that purpose, and that also with no small profit to the Reader. But because this is an Essay, it would be uncomely to make it to bigge, and unreasonable to take up the space of remaining matters; and that use must cheefly be considered in this age, where some endeavour to make us thinke, that learning is cryed downe, which I never yet could beleeve, because I find the contrary, and that if learning be not so richly set forth, the fault is elsewhere, and not where it is given out. Our lasinesse spoiles us. Therefore breetly to say something to that point. No studie is sweeter, than search of nature. Now for the most part all the Authours that have searched nature formerly and in forraine parts, are written in *Greek*, *Latine*, *Arabic* and *Ebrew* among the *Rabbines*, in all

of

If there is still at this day an innumerable multitude
 of very fruitfull places, if they could be rightly un-
 derstood. But because they speak of things, not pro-
 perly belonging to, or extant in *England* but *Asia* and
Africa, and have written either in those tongues, or
 termes, titles, names, descriptions, words or some
 phrases of *Asia* and *Africa*, what hope have you to
 learne the full intent of the Authour, and to make
 profit of that place, Learned men know well enough
 that I might instance in hundreds of Authours, and in
 them many thousands of things and words, which we
 understand not at this very day. Now the ignorant
 people will say, but alas, what helps us the knowledg
 of these things. Good people, thinke not, that what
 you cannot have within your doore at home, and see
 the profit of it there, if you see no precious stuffe (of
 good use partly to the publique good, partly for
 private ends and necessity) therefore no body be-
 sides must have it? It may be you know not how
 to use Pepper, Ginger, Nut-megs, Cloves, &c. shall
 therefore no body else use them? The greatest part
 of all learning doth either mediately or immediately
 flow unto these wholesome waters of the fountaine
 of life, the Bible and the understanding thereof. And
 because it doth so, therefore honour I all learning, and
 so, although you cannot come so farre as to see the
 rushing of all learnings to the publique good, by a
 sound and reasonable interpretation of the Bible (be-
 fallen you by many impediments, viz. either by your
 sloath, or your parents conceit or deceit) therefore
 I pray do not cavill at learning. For it will be as im-
 possible for you, to breake downe that light, set
 up within the reason of a man, as to pul downe the
 sun from the firmament, and to banish her out of the
 world. Nay if onely for one place of *Iudea*, for one
Ierusalem onely there must be learned *Geographie*,
 (that

that most excellent art, whereby we know to divide the whole heaven and earth, according to reason, for quick and distinct apprehension of an orderly method as well of the starres as countries, kingdomes, cities, and that great vast Ocean it selfe, with all the rivers from and towards it, if we will not live in this world as in a dungeon and dark prison, but reasonably to know where we are, where that Jerusalem is situated, in the Scripture so much spoken of, and in what corner of the world our Saviour suffered for our behalfe, I would thinke my labour or time very well bestowed upon that art. How much more have we then reason to learne it, when in the Bible there are many hundred of places named, set downe, and described by the rivers, seas, adjacent neighbours, constitution of the nature of it, or some memorable passage thereabout, yet kept up by Gods providence and wise orderly government in the memory and relations of the inhabitants till this very day; when on the contrary without that arte almost nothing is rightly in the Bible understood. Yea for that arte we have need of this primitive tongue under the name of *Arabic*, there being yet many Arabic Geographers extant, for the most part not yet printed, and to be found in both Universities, here at *London*, and some noble Gentlemens Libraries, which will afford an incredible bright shining sun-beame unto that (as yet) very great darkenesse of our understanding, of the situation of places named in Scripture. So further, *Astronomy*, *Geometry*, *Musick*, and *Arithmetick*, so *Logic*, *Rhetoric*, *Metaphysick*, so the *Ethic*, *Politic*, *Oeconomic*, so *Poesie* and all other Arts whatsoever, are honored, beautified, nobilitated and highly advanced by the Christian faith, more than ever before in the heathenish Philosophers times, who did imbrace them more for curiosity then Religion sake, but we Christians esteeme them
because

because they willingly give all their assistance and offer up their service to the Bible and Divinity.

But further, if we would speak of these artes in reference unto othermen, (*viz.* the greatest part of those in *Asia* and *Affrica*) I avow that a more worthy work cannot be undertaken by a Generous Nation (as *England* I have experience of to bee) than that the Learned men thereof should not only sit still at home (referring all things only to themselves and studies,) but also joyne with Heathens, Christians, and Jewes, to learne from them, teach them, love them, and to be beloved of them, to meet them, invite, and doe them good, not only with temporall, but also (which they would accept of with more thankfull, humble, devout & earnest minds) with Spirituall refreshments. Are you the worse for having your Sermons frequented by thousands more then formerly? or the Exchange with thousands of Merchants more then your selves, every one of them encreasing the commonwealth and riches of the City? or for having store of spirituall, intellectuall, and corporeall goods, wherewith to refresh all *Asia*, and *Affrica*, by your writings, and instructions, in their owne tongue? but I must leave this (to me at least) pleasant music, and come to the fifth point, to shew, that these six languages, *viz.* *Ebrev*, *Calde*, *Syriac*, *Samaritic*, *Ethiopic*, and *Arabic*, are BUT ONE.

Truly I would never have touched that point (either in this my English Essay, or in any of my latine books and writings) because I know it is displeasing to some, (who would not willingly heare the truth, or the nature and secrecy of this tongue discovered, or cannot believe it to be so, or if they doe, will not confesse it, but would keep the people still in ignorance & admiration of unspeakable high matters, whereunto no body is able to attaine, but themselves; nay they think

thinke, that I undervalue the Holy tongue, feigning as if I spake of it in a contemptible way, because of this unity (as if God were therefore to be contemned because **BUT ONE**) and that I loose my owne reputation of Learning, by writing and speaking of it in that way of commendation. Some others are apt to thinke and say, that this sort of commendation doth only arise out of some philosophicall notions about unity and diversity (which are also very usefull and necessary) following therein *Plato's* wayes of discoursing of things rather in high, and witty fancies, than in plaine and familiar way, tending to, and advancing the easines and utility of the matter under hand) but only that the truth must bee said and written, much profit arising from a true notion of things (whole Kingdomes being willing to engage in a worke according to their notions be they good or bad) wherefore I thought it reasonable to say something in behalfe of this holy primitive tongue, when so many hundred wits lye and sleep, out of a false conceit that it is impossible to overcome these **O-**riental tongues, because there is no end of studying them, and never (almost) any seene to get out with credit and honour. Many thousand wits otherwise employed, that might easily be brought to any tongue, if they were well informed of the subject. Many thousand study not at all, that would be glad to have some good subject presented them. In respect of all these, & in love towards the tongue, I tender to all the English wits of whatsoever profession, honour, title, degree, and state, this sort of learning, only with this condition, that they truly love God whom they see not, feare and tremble at his power and greatnesse, yet withall faithfully embrace his mercy, kindnesse, and goodnesse, and rejoyce in the flourishing condition of their own Kingdome: for if they cannot doe this, I
have

have done with them, and desire not to engage farther with them. Upon this point, (*viz.* that all those hitherto (though falsely) esteemed divers tongues are but **ONE**) I did (partly) before build the usefullnesse, and shall hereafter also set downe the easinesse of them, when I have fully demonstrated that unity which I now speake of.

Unity then is a flower of essence, never of accidents, for they cannot have that prerogative to become one, whereas let essence be presented with all the various accoutrements that the wit of man can invent, it cannot be changed, but will alwayes remain one and the same. Now therefore when we speake of the unity of these tongues, (*viz.* that these six tongues (in my opinion) *are only one and not divers*) it must be understood of their essence, not accidents. Ignorant people may thinke, that languages have neither essence nor accidents, but the learned (and such I speake unto at this time (though in some measure to others also) know, that not only created matters, but also tongues, may be considered both in their essence and accidents. And as essence is one, so hath it essentiall proprieties, *viz.* *Unity, Truth, and Goodnesse*, besides divers others: all which are so united with essence, or the essentiall being of things (metaphysically) considered, that if they are one and the same, it followes necessarily, that whatsoever is good and true in one, continues still to be the same, under whatsoever climate, name, shape, or plantation it be found.

Then if *Ebrew* be good, holy, and primitive, and *Caldaic, Syriac, Samaritic, Ethiopic, and Arabic* (call them by as many names as you please) be the same primitive tongue: then if you deny, whether with, or without reason, any one of them, the name of primitive, you may as well deny it to *Ebrew* it selfe.

the denying of one being the denying of the other.

Now then I will lay downe the foundation of this unity. *Ebrew, Calde, Syriac, Samaritan, Arabic, and Ethiopic, is one tongue, because it hath but one matter and forme, whereof it consists, and whereby it differs from all other tongues whatsoever, none of them having the said properties.*

The matter of these, viz. *Ebrew, Calde, &c.* is 22. sundry letters, (reduceable unto 20.) used generally by these people in all ages from *David* the King and Prophets dayes untill us. Nay further, seeing that *David* used the very same words which *Moses* (the holy penman of the five Bookes of the Law and story of the patriarchs before the law,) both before and after the deluge (redayning the same nature that was observed by *Exra* the Scribe) I thinke we have a good ground (from reason) to say that *Adam* himselfe did use the same tongue.

But because the antiquity of the *Ebrew* Alphabet (even from *Adams* dayes) is already sufficiently demonstrated against any cavills, I shall goe on to shew my unity. Tis true, that there is some diversity in the *Arabic, Syriac, and Ethiopic* Alphabet, though not arising from the tongue it selfe, but only that the *Ethiopians, and Arabians* (without any respect had to each other) do alter their Alphabet by changing their order and name, upon the authority and good liking of private men or teachers among their country men, but the *Jewes* keepe their order as they found it in the Psalmes of *David*. Now whereas *Arabic, and Ethiopic* seemes to have many more Letters then *Calde, Syriac, Samaritan, and Ebrew*, it comes to passe onely by the addition of a point to note some small diversity of their pronounciation in some places. Yet because that in the *Ebrew, Calde, and Syriac* also there is some such point to be added unto so many letters

letters, as by the *Arabians* (unto fewer by the *Ethiopians*) not withstanding not just the same, thence it comes to passe if ye will reckon up 22. *Ebrew* letters, and six of them with a point now and then added, you will make 28 letters, just as many as the *Arabians* have. And if from these 28 *Arabic* letters you will take off those six that are twice in the Alphabet, because of one accidentall point more or lesse, then you have 22 letters in *Arabic* also, no more nor lesse. And that there is in *Ebrew* and *Calde* one letter more, than in *Syriac* and *Arabic*, even from thence it is easie to be observed, that that letter is but onely brought in by some accident, and was never at the first, nor esteemed as a letter a part. The *Etiopic* Alphabet is in essence also the same with *Ebrew*; the names of the letters now and then changed doe not argue at all the changing of the tongue, *Alf, Bet, Geml, Dent, Hoi, Vaw, Zai, Haut, Tait, Jaman, Caf, Lavi, Mai, Nahas, Saut, Ayin, Af, Zadai, Qaf, Res, Saai, Tauri*. Who sees not these to be the very same letters deemed with *Alef, Bet, Gimel, Dalet, He, Vau, Zayin, Khet, Thet, Tod, Caf, Lamed, Mem, Nun, Shin, Ayin, Fe, Zadeh, Quf, Res, Sin, Tau*, only that besides these the *Ethiopians* have another *Khet*, as the *Arabians* have *Ha* and *Kha*, which they call *Kharam*, and another *Tzadeh*, as the *Arabians* likewise, cal'd *Zappa*, another *Fe*, pronounced *P, Pait, and Ps, Psait*; as also a superfluous *U*, after *Khet*, or *Kharm*, *K Caf, Geml, or G, Qaf or q*, thus *gua, gue, gui, guo, guu, khua, khue, khui, khuo, khuu, kua, kue, kui, kuo, kuu, yua, yue, yui, yuo, yuu*, just as in some Greeke, Latine, Italian, Spanish, French, and in some English words. Which additions are all but accidentall, not materiall. For is this part concerning the matter of the letters of the Alphabet enough to make it out, that these be but one tongue, there must bee the same forme at

Also. For notwithstanding the *Turkish, Persian, Malaies, Mogul,* great and lesse *Tatarian* and *Greeke* tongues hath the same Alphabet, yet because these tongues have not the same forme, therefore they are not the same with *Ebrew*. **THREE OF ANY LETTER OF THE ALFABET MAKES A ROOT, FROM WHENCE COMES A NOUN AND VERB.** So that these three the same letters found in divers tences, persons, number and gender in sundry places of the Bible, yet for all that doe not make divers roots, but the selfesame root remaines still, so also the same letters, if under some other accoutrement or fashion under other names, shorter or bigger than in *Ebrew*, Abbreviated or seperately written, are not for all that new letters, nor able to make a diversity of roots, but onely that one and the selfe same root without alteration. The signification or taste of that root doth spread it selfe as well as the root unto the verb and nounes, and yet as the root is but one, so also is the radical signification but one, and no more. This signification having the nature of the soule of the body, which consists of the matter and forme, cannot be but only one, because the body being one, cannot have more soules to dwell within it, and one soule cannot dwell in two bodies; yea that one soule is able and active enough to doe and performe many thousand actions by and within this body; so this signification is able to be active and extending it selfe into many matters and occasions, and shewes its vertues still the same, and tending to the same effects, only proportionable, according to the matter, and with a consent. So that if words here should be found a thousand Greek and Latine words, in one and the same *Ebrew* or *Calde, Syriac* or *Arabic* word, all these would, nor could shew a diversity of significations in the Orientall tongue, but an agreement among themselves, and that a naturall

rurall or radicall one of all these significations how
 many soever, tending unto one and the same thing.
 And that has been the greatest and hardest block
 whereon all the strongest and most learned men did
 and doe stumble, to wit, at the diversitie of the signi-
 fications, which at the first sight were certainly ma-
 ny; and secondly, the same learned men lying in
 dreame of divers Alphabets of *Ebrev* and the rest
 (as they speake) of the Tongues, these two fancies
 did lead them to that judgment of divers tongues.
 Now as it is very true, that there is only one signifi-
 cation, because only one root, one soule, because only
 one body, not as a cause, but a signe of the number
 of soules; Yet the actions from one soule being di-
 vers, have caused the Phylosophers to make diverse
 termes and titles of that soule; so is Rhetoric the
 Art, which shewes, by how many means a significa-
 tion in the root, may be divided, differenced, and di-
 versly applyed in divers members, and yet all this
 according to reason and nature, without any thing
 least wrong at all. And learned men know, how
 that in *Ebrev* it selfe many men have spoken unto
 that sense, that every root of the *Ebrev* tongue has
 only one radicall, essentiall, ideall, abstract and pro-
 per signification: only that that one and necessary
 work was never yet done by any one. For if that
 had been once done, then would it never have made
 such a great and hard task to undertake, that the same
 root in *Ebrev* and *Arabic* have one and the very same
 radical signification without changings: & those such
 ly as may be and are certainly and frequently in *Ebrev*
 it selfe. From this fundamentall Vnity, and essentiall
 Identity either of the root or signification, descends
 double Vnity, first in things belonging to the words
 which are Nounes and Verbs, in their matter and
 forme, secondly, in things belonging to their signi-
 cation.

ation. Because that the root is the same, therefore all *Ebrev* roots are *Arabic*, *Ethiopic*, *Caldaic*, *Syriac*, and *Samaritic*; and again, all the *Arabic* or *Ethiopic*, *Syriac*, *Samaritic*, and *Caldaic* roots are *Ebrev*; whether extant in this or that book, in the *Ebrev* Bible or not, where I find the same letters, (because letters make the root, and not the significations;) whence it is that all the Dictionaries are ordered according to the Alphabet of the Letters, not according to the significations, therefore am I certain, and fully satisfied, that I have the same root, be it with the signification as it will, that shall and will be hereafter better seen and considered. So then *Arabic* roots are *Syriac* and *Ethiopic* and *Ebrev* roots, and the *Arabic* tongue is the *Ebrev*, *Calde*, *Syriac*, *Samaritic*, and *Ethiopic* tongue, no diversity at all under heaven in the substance and essence, only all the difference is in accidents, and that small too. And therefore it followes necessarily, that the Etymologie of all these falsely esteemed divers tongues, is the same, to wit, all their derivations of Nounes and Verbs, Persons and Tenses, which are not in the *Ebrev* Bible, I may take them out of *Calde*, *Syriac*, and *Arabic*, or *Ethiopic*, and write it with the *Ebrev* letters, and it is *Ebrev*, or *Ebrev* with *Arabic* letters, and it is *Arabic*. And thus have done all the *Rabbines*, and this is done in the *Talmud*, and so it is done in all *Arabic* Authors whatsoever, so that a fullness of extant *Ebrev* Nounes and Verbs, and their divers forms, is not in the *Ebrev* Bible, but in *Calde*, *Syriac*, and *Arabic*, with *Ethiopic* joyned and brought all together. Also all the Analogy or precepts for the forming of Nouns and Verbs in all Tenses, Persons, Numbers, Genders, in all respects are the same essentially and generally. So that from hence the *Syntax* comes to be the same. *Summa*, from the Identity of significations, flowes the Identity of phrases

phrases in the Essence of these tongues, the same Metaphors, Metonymies, Synecdoches and Ironies, Contrarieties: Nay the same Poetic to.

Upon this Vnity, I confesse, is built that Easiness which is the sixth and last point propounded, where by I dare say, that the Oriental tongues, to wit, *Ebrev, Calde, Syriac, Samaritanic, Arabic, and Ethiopic*, or to speake more properly, that one and Homogeneous Primitive Tongue is made more plaine and easie than hitherto it hath been. Notwithstanding that *Schindler*, that worthy *Schindler*, my Countryman, whom men preferre in point of judgment, before all the learned men in *Europe*, that ever medled with the Oriental tongue, did much on that behalfe, and so much as never any man before him, nor yet any other after him till this day, in finding out many hundreds of roots, to be the same in *Ebrev, Calde, Syriac, Arabic*, or in the *Rabbines*. All which is excellently performed by him, yet he cheefely failes in foure sorts of letters. *First*, in the quiescent letters, which he (unlike all the rest of the Gramarians and Dictionary writers) seldome or never takes to bee but one in the root, though they are three or foure in the Alphabet: Yea doth he no lesse than all the rest, shew his readers many hundred times the way of one of them unto another. *Secondly*, the greatest and foulest fault he commits, is in confounding *W, V, S*, whereby he confounds the root. *Thirdly*, he brings not all the *Arabic, Calde, and Syriac* superfluous or wrong letters to the right in the root, *viz.* when *t* in *Calde* and *Syriac* stands in place of *s*, which the *Arabians* (most curious and circumspect in their writings) have constantly marked with a point, and doe call it *tan*, which in the root must not be brought to *t*, but to see from whence it descends; and so also in *th*, descending from *tz*, the same care of pointing not being observed

Moved in the *Calde* and *Syriac* writing, that is in *Arabic*, which not considered, is falsly brought to *th*, when it belongs to *tz* : whereby also many false roots are made, and no small confusion caused. *Fourthly*, he brings many servil letters to be radical, whereas the first, second, or third radical being cast away, is compensated by that servil, which then being mistaken for a radical, doth extreemly confound the roots and their significations. Notwithstanding (waving all this,) because he had that opinion of a community of tongues and dialects, and a neernesse of some sweet agreement, he called his Dictionary *Pentaglotton*, of five tongues, to wit, *Ebrew*, *Calde*, *Syriac*, *Arabic*, and *Rabbin* or *Talmudic* tongue, as five divers dialects, and not as one naturall, corporall, materiall, undistinct, inseparable body of one, to wit, essentially one tongue, therefore even with that title he spoiles the businesse, and leaves in mens braines that opinion, which was before for him, viz. that these tongues were of a neare kindred, (and this he demonstrated more clearly than any man in the world, but left as much businesse to be done, and a better ground to be laid, than he himselfe did find before him.

Now it is one worke to have found sixe tongues to be the same in essence, only disagreeing in some accidents; and another thing, to say they are divers tongues, though they come now and then something neare one to another; as it were easie for me here to quote above two hundred testimonies of learned men, that did, and doe as yet speake so. Whereas the contrary is most cleare, they making an analogall thing to be anomalicall, and an anomalicall, to be analogall; in calling the black white, and whit black, sweet sower and sower sweet, day night, and night day, light darkenesse, and darkenesse light. Whereas *Greek* was never hitherto said to be distinct from the *Jonian*, *Attic*,

Attic, Doric and *Æolic* tongues, and therefore States or Vniuersities did never settle diuers professors for them as we do for *Ebrev Syriac* and *Arabic*, &c. So neither must it be thought, that these are diuers tongues, but only one. Professours of them, I wish in every Vniuersity rather to be T E N, than O N E, because of the fulnes of work, that diligent hands will finde therein.

Now then only one Grammar, for all these tongues, one Orthography in essentiall things, to wit, the essentiall figure of the characters of *Ebrev*, (*Calde*) *Samaritic*, *Syriack* and *Arabic*, and the greatest part of the *Ethiopic*, is the same. One Analogy or precept and ground rules for the syntax, one etymology or Dictionary; one syntax through all, and one prosodie on poesie. All whatsoever is done in behalfe of *Ebrev* is done at the same instant in all the rest. So much as yee know in *Ebrev* and have learnt, and do learn there, keep it well, because, (if it be true and essentiall of the tongue,) you have not need to learne againe in *Arabic* and *Syriac*. So that whatsoever ye observe in one, the same, if true and essentiall, you will meete withall in the other. The *Arabic* tongue will do as much (nay more) good to the understanding of the *Ebrev* Bible, then all the *Rabbines* or the *Talmud* it selfe, they being all sprung up but of late yeares? And comming farre short of the affinity that is betwixt the *Ebrev* Bible and the *Arabic* tongue. In many things Christians go far beyond them all, in matter of *Logic*, *Rhetoric*, *Metaphysick*, *Divinity*, *Grammar*, *Arithmetic*, *Geometry*, *Astronomy*, *Geography*, *Ethics*, *Politicks* and *Phisick*; in matter of stories and descriptions of Cities, Countries, and any other thing whatsoever. Whereby I do freely professe, that we have but small hope to learne great matters from them, yet because they are our eldest brethren, we ac-

must learn to lead them out of their rotten wayes, unto our Sovereine and Redeemer *Jesus Christ*. And whereas they are a stubborne people, stiffnecked, and not easily yeelding unto things differing from their parents and ancestors Creed, therefore is it very needfull to study thoroughly all their books, and to marke out all the best passages, whereby the blindness of the living *Jewes* may be taken away by the Medicines found in Records of their own ancestors; It is otherwise with *Arabic* and *Ethiopic*, (the language of the *Inhabitants* of *Africa* and *Asia*) with which people were we once well acquainted, it would do us more profit and pleasure to be taught by them their old secrets, then we them, by teaching our Arts and Sciences.

For Christ is known among the *Abissins* or *Ethiopians*, they being for the most part *Christians*; And *Arabians* notwithstanding they are for the most part *Saracens* or *Turks*, (believing by the way of *Mahomed* one God, one in essence and person,) yet have they many hundreds of Christian churches or parishes among them. And they would stand admiring, when they should see that another people, which they never heard of (a fine white, gracious, beautifull people) know their tongue, can read their writings, and is willing to impart them thousands of *Arabic* books, which they never saw, or heard of before, and them printed in a far remote Kingdom, onely out of love towards them, to shew them a fuller light, to impart them their libraries gotten unawares from them, whilst they did sleepe. All this would bring them unto the love of our Saviour.

Besides, the method in the Grammar, is brought to a farre more easie and near way even by this, that accidentalls are separated from the essentiall parts, which hetherto have bin confusely treated of in

divers parts of speech, by the least *three*, by others *eight* or *nine*, by me onely under a Noun and Verb, as in nature is onely day and night, white and black, light and darknesse. And whereas the greatest difficulties for the *Ebrev* bible has been in the finding of the root of any word by an unskilfull beginner of the Grammer (so that they did learn two, foure, eight or ten years this tongue, out of divers Authors, by divers Grammarians, still in another new method, because of thousands of *Anomalies*, and rules, diversly either framed, delivered or scattered, few of them being the same in all Authors, many speciall rules or observations being set down as generall, and generall slighted as common and speciall ons, without triall whither there were any use of it or not, never enquiring whither needfull in Syntax, never almost with reason, onely upon beliefe, so sayes this and that man, yet they never became true Masters :) which so far forth as a mans study can and Gods mercy will afford shall be taken away in an *Ebrev* English Dictionary, which is to follow.

If the easinesse of things in the tongue be naturally (and in it selfe) greater than hitherto thought, and by men who would willingly see the glory of the Gospel of Christ duly and truly set forth, and have therefore indeavoured (by all their meanes and power, waving their owne occasions, and divers callings to an other worke, wherewith the world would have been better pleased) to advance that learning, which hath as it were in its bosome the hidden secrets and counsell of God more unfainedly closed up, why should than all this be spoiled with the wayes of teaching, or learning them? Teaching requires a love unto the worke as well as to the person? The worke is from God, who would never have set us on a hard task for our salvation, or at least, not harder than we

are able to beare with all. God speakes in an easy and plaine way, in such sort of speeches, as the most inward friends to use one to another. God is truly popular in his deliverance, and his word is plainly to be understood. It is the fault of the interpreters, that there are now so many commentators extant on the bible. If they did set downe those easy and p'aine words in their translations, that they finde to furnish their commentaries with all, there would be no need of such sort of commenting.

But they give the words in the translations not according as their owne naturall and reasonable judgement or understanding doth clearly dictate, but according to the Dictionaries; which having but few significations, the Authors thereof not being able, or willing, at least conceiving it needlesse to give many, nay if many be given, the life of the worke being in the choyce of the best and most qualified signification, but that not being done it comes to passe that the Text is made obscure, and people led with an opinion of the difficulty of this tongue. The ground of this fear hath been and is yet, and for ought I know, will be still so, as long as there are not able men set on the work, (things being as yet but taken upon trust.) I may say it without hesitation, that the *Greek* translation (which was drawne from the *Ebrev*, and from thence the Latin, from whence almost all the *Eureo-pean* translations) hath spoyled all our interpreters whatsoever. They saw many things to be different and those made them begin to doubt, their owne hearts began to shew them some occasions to finde out the truth of many places, but the translations extant before hand did dazle and corrupt their judgements, so that when they should see with both eyes to the *Ebrev* Bible, they (for the most part) upon some for-

mer translations especially upon that w^{ch} had then the name of the best, did doote. If they had never looked on the *Greec* nor *Latin*, but had studied earnestly one or two years the *Ebrew*, and than fallen on the interpretation of the bible, it had bin better.

Now that being neglected, darknesse comes into the translations; which being spied and observed thousands of doubts arise, making every one desire to have them mended, but few are found to bee able (and that's no wonder) seeing the Universities teach this kinde of learning as if it weare rather for ornament than use, for pleasure than necessity, for plea, than fighting; because Kings, Parliaments, Magistrates, and Ministers, do not stand close to the true reformation of the church, and removall of all Hellish seed sowne unawares by the Devill, not onely by night (when the watchmen sleepe) but even at noone day; taking the opportunity of the warchmens carelesse-nesse: he being very diligent to take all opportunities to sow the seeds of darknesse into the hearts and opinions of men, concerning this holy tongue, not being able to set any spots upon the tongue it selfe. Now when the World hath laine in a drowfinesse for many years; when God comes in and knockes at the doore of the church (here in *England* or else where, whither by persecutions, false doctrines, or by crafty gainfayers: all alas! two strong opposers to our weak and feeble fancies) then on a suddaine they arise and will do great wonders, then men must be appointed, (without considering whither they have knowledge sufficient (of themselves) in this tongue, or whither they must be faine to take upon trust what they do;) to make new translations; which must then be called the Kings bible, and all Sermons grounded thereupon. And when *Beza*, hat worthy *Beza* saith in his preface,

on *Mercerus* upon *Genesis*. *Quam in ipsa contextus verborum & phrasium explicatione, necessario & quidem in primis sit laborandum res ipsa demonstrat. Pendet enim certe à verâ & conveniente ipsius contextus explicatione tota Theologia dogmaticâ inde eruenda ratio, & quæ inde, adhibitis locis, quos vocant, communibus, disputationes, exhortationes, consolationes usurpantur: quod quicumque vel in semet ipsis, vel in aliis erudiendis facere negligunt, magnam certè reprehensionem merentur. Verissimum enim est hic quoque proverbium illud; Nucem frangat oportet, qui nucleum esse vult.*

That is: how necessary it is to labour for the full and right explication of the whole context or the words and phrases, the worke it selfe will demonstrate. For from the right, and convenient explication of the context doth depend all the meanes to draw forth any dogmaticall point of Divinity and all sorts of disputationes, exhortations, and consolations, commonly used by the helpe of those which we ordinarily call common places. Which if any man wave in teaching either himselfe or others, truly such an one makes himselfe justly liable to a great reproofe: for no lesse true is heere that common proverb; yee must crack the nut before yee can get the kernell. Hitherto Beza.

*But O good Beza! who believes thy preaching and admonitions? I confesse, sometimes upon a suddaine fit a humerous minde will looke into the *Ebrev* bible, to see what word is there to brag with in the pulpit; but no body talkes of a generall reformation in the Church, Vniversities, and Schooles. *Quærenda pecunia primùm; Deus post nummss: First mony, and then God.**

There is neither love to teach, nor love to learne: 'tis a wonder to see what a drowfinesse is in our very Schollers. All things of God go on with a slow and

heavy pace, as if hee were not worthy of the best entertainments of our thoughts; but I am sure God will once meet with them.

Therefore *curteous Reader* I beseech thee heartily, and (with my most humble, deep and affectionate desire) tender unto thee, that thou wouldst be pleased to be truly sensible of that high and unspeakable contempt of Gods word, even by those that live by it; give good counsell, help, admonish, instruct, act, stir, nay in some measure, if thou hast power in thy hand (as now 4 or 500 able men have) be vigorous, set Schollers truly on worke, and let them not be squandering away their time, whither in, or out of the Vniversity, in Scholes, or out of them, in a Ministry or out of a Ministry, in a publique calling, or not yet called; If they will have any encouragements from the publique, from the Altar, from pious and charitable gifts, houses, dwellings, or revenues; I pray let them thoroughly work for it.

Now when the water of a generall deluge hath spoyled all Piety in actions, wee are all become so full of worldly care that the first word wee speake in the Church is, *what newes?* as soone as the Sermon is ended, they aske, *what heare you?* And thus gets the Devill away that pretious seede, which should grow up in our hearts and beare fruit in patience and long suffering. I wish that Ministers would give their mindes lesse to the reading of the dayly newes, and more to Gods Word, Worke, Tongue, Church and chosen, and bestowe that money (which they usually spend upon such trifles) upon the poore, and left all the care of state affaires unto the Parliament, themselves fighting onely with prayers, and almes deedes, (wherewith they might finde worke enough) and teach others to do good by their examples, and good works;

O!

O ! what a fine sunshine would arise and break forth in the midst of these clouds. I beseech the Ministers as they will answer it at the last day, that they will not any more ordaine such men, as know not Gods Tongue. And if that most reverend order of men cannot finde it within their hearts to do this so necessary a thing, then beseech I the Magistrate, (hee that weares not the sword in vaine) to use his authority, and to provide that there may not be any men ordained, let him have never so many callings (poor people know not many times what they would have, what is good for them, whither, what is recommended to them, bee good or bad) except hee bee able to make good his profession (out of the *Ebrev* and *Greec* tongue in the old and new Testament) against a Jew. And truly to that purpose I could wish our Magistrats would let them come amongst us, to be taught by us more closly at home, and to rouse and awaken our drouisie and sleepy spirits, which because they have nothing to do, apply themselves, rather to do hurt than good. God knowes I pray them, I pray for them, I am willing to teach, willing to offer all my strength, but alas within one year, weeke after weeke, labour after labour, of 300 or 400 Schollars, learned men, and Preachers, now, and then in the city, I dare not say how few I find to be zealous of gods glory, & how many unashamed of their filthy & thinking nakednes before many men that can discern it well enough. But because the Magistrate looketh not narrowly into mens actions, whither good or bad just or unjust, whither the laborious be rewarded and idly punished, worthy or unworthy ordained; it comes to passe that all things are at so ill a passe.

The easinesse of teaching and propagating the Gospel of God by this tongue consists in those severall

things which I will heer set down not as a Logician, but a willing afforder of what I conceive fit for professors.

First, let him pray to God, to shew him the nearest way, and God, as he is able, so is hee willing to do it. And I am sure, that such a man, who doth pray to God incessantly within the chamber of his heart, to direct him in his wayes for easinesse, God will finde him such a way, as no other man thought on before.

Secondly, let him but love his worke, have his delight in it, view it most diligently, even into the innermost part of it, and hee will display a greater easinesse, than he is aware of.

Thirdly, let him love his disciples heartily and tenderly, and then I am either utterly mistaken, or else he will give unto them all possible explications of the things under hand, and will discusse all the doubts they are able to propound.

Fourthly, let him thirst after more knowledge, after more good and sound reason, being certaine of that, because God is the knowledge it selfe, therefore how much knowledge hee gets, the greater apprehension of Gods wonders and mighty infinity, and infinite wisdom; by whose workes he will finde out wayes to teach his Schollers more easily.

Fifthly, let him labour willingly, not being forced, not subdued and oppressed by some superiours, as being certaine, every time when hee doth worke, hee makes himselfe fitter to teach, and the worke easier for him, and the Schollar more disposed towards the work, and himselfe, which is the easinesse.

Sixthly, let him never expect, till he be called, but begin to teach in private first, then afterwards in publique before hee be called, striving every day to shew himselfe as willing minded to do the worke, as if the whole Kingdome had called him, and having his

his heart still in a willingnesse to worke, if the State would desire his service, as deserving it, not getting it for money.

Seventhly, let him go still further, than hee was desired. If to read but once, let him do it twice. For as all other great and mighty workes must not be done with a tedious toyle-somnesse, but with an instance and pursuance of the matter, and that the more violent, the lesse it suffers any delay, so truly he must have his desires to do good increasing by trust, that thereby he may act more good, because more free.

Eighthly, let him thinke and be perswaded, that God will have him do good not onely unto a few Auditours, but even unto the whole Kingdome of *England*. He may truly believe, and I am sure he has the warrant of Gods Word and his owne conscience for it; that he doth not amisse in teaching *Ebrew* and this holy tongue even to the most common sort of people. His Kingdome doth not consist in meate and drinke, not in that or this great and wise, or low and despicable man, but in the power of the will of God revealed in his word (in his own tongue) towards all and every soule.

Ninthly, let him love the Ministers of the word of God and all pious and Christian soules with a tender and hearty love, and honour them with all his strength, minde, affection, expressions, actions. But with a fatherly love, knowing that hee has so many ghostly sons to be instructed, who shall further instruct others; and the easinesse of the worke will be seene more fully and clear.

Tenthly, let him have an undaunted spirit against all opposers in that way of learning, being sure of that, except there bee no God at all, and all this called Gods Word, to be a meare tale, and his tongue to be unexpressable in *English*: (all which may be the

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Tenthly, let him have an undaunted spirit against all opposers in that way of learning, being sure of that, except there bee no God at all, and all this called Gods Word, to be a meare tale, and his tongue to be unexpressable in *English* (all which may be the

thoughts and speeches of wicked Atheists ; J hee will truly assist him, adde to him strength to strength, joy in the spirit, easines to easines, advance to profit, benisfit, and much good in the Church and Commonwealth, and will make him a blessing and not a curse, to his time and following ages.

Eleventhly, let him not onely be willing to teach privately and publickly, but also to give in print his thoughts and learning, that whersoever hee cannot reach with his voice, he may reach with his Pen. God blesses those that use their tongue and pen for the profit of Church and Commonwealth, and not for the disgrace and dishonour, or tending to the destruction thereof. It is very needfull to have a mind to write as willingly, fast, and carefully, as to teach heartily. For otherwise he cannot stirre up so many drowfie spirits, if hee will not awake them by the trumpets of his holy alarm.

Twelfthly, let him read good Authors, which have laboured before him, with all tendernesse, to observe how farre they have brought the worke, unto what easnesse, if there can be added, yea or no, without any detraction of their labours, with a thankfull heart: and if hee knowes of any such, who are truly profitable, and have bin so to him, let him give notice of it, that many mens paines may ease the work.

Thirteenthly, and yet if the very ground worke be rotten, or if it may be suspected to be so, because that almost in all parts of learnings the cause and reason of unsound proceedings in studies, lies at the roote, ground and foundation of the worke, let him make clear before all things that place to himselfe & others, and than he may build upon it with an easines.

Fourteenthly, let him have still in mind his reason, that nothing must be done, spoken or taught without it; and still direct his heart, to finde out the
reason.

reason of the things, he teaches or is taught, to desire and search, if by Authors reason is given for that or this thing. Being certaine, that nothing makes things easier, than that golden beam of that gracious Sun within our selves **REASON**. And therefore must hee be skilled in these Arts, that teach to use it well, and desire it may be inlightned and not obstructed, and to worke by reason unto his Schollers.

Fifteenthly, let him still shew to every one of his disciples and cause them to consider, whether it be possible and reasonable or not, that such a little book as the *Ebrev Bible* should be difficult to be learned, nay, not to be learned in a short time: especially, when out of our translations wee have already given unto us the contents of every Booke, Chapter, and Verse: whereby it is impossible, (if we will but read the *Ebrev* constantly and diligently,) considering rationally, how we in such and such a matter use to expresse our minds; either I am utterly deceived, or in the most part of the Bibell our own wit will lead us so, that all people shall agree in it, and shall not, nor may deem it fancies. In the rest wee must go to this holy tongue.

Sixteenthly, let him never be led out of the whole store of Gods provision, that is, out of this whole tongue *Ebrev, Calde, Samaritic, Syriac, Arabic* and *Etiopic*, as if he might do well enough in learning only *Ebrev*, or at the highest *Ebrev* and *Calde*; being certaine, that that notion is no more reasonable, than as if a man would be able to expound the first Chapter of *Moses* in *Ebrev*, if hee never had any *Ebrev* more than occurs in that Chapter. For as hee has great need of all the *Ebrev*, that is in the whole bible, nay more so, than there is in the *Ebrev Bible*, how much more then will there be a necessity of all and the

the whole tongue to understand so many thousand passages, which are yet to be cleared up.

Seventeenthly, let him not onely wish, but labour to get **1 EN** or **TWENTY** more labourers with him, and if it be possible, more rare and choyce men; then himselfe. Let him be the ablest, most diligent, rare, painfull, pious, humble, meeke, courteous, free and loving spirit; yet wish and pray heartily to God and the Magistrate, to set downe with him many labourers more, and if he can heare, espy, and procure such as are farre transcending him, let him rejoyce in that, as a speciall blessing of God Almighty.

Eighteenthly, let him never forget the poore Brethren in other Countries under the persecutions of forraigne States, within or without the Church. If any meanes may be procured, whereby we shall not mock God Almighty any more unto his face, praying for them, and yet stirring not a hand or foot to helpe them, but will worke and become working in good earnest for those Christians in *Asia* and *Africa*; let him move or beseech the Magistrate, or at least under hand worke out by friends or whosoever by the States, that they may not be any more unsensible of the unmeasurable want of their brethren. *The Germans, Frenchmen, Spaniards, Italians, Low Dutchmen*, nay all sorts almost of the *Europeans* have helpt *England* by affording us the *Ebrev Bibell* and other books in great abundance. Let us see now if we can at length be thankfull towards them, returning good for good: or in doing good with printing thousands of *Ebrev, Calde, Syriac, Arabic, and Etiopic*, Bibels; thereby to give as plentifully Gods Word to *Asia* and *Africa*, as by the mercy of God we have it in *England*.

Ninteenthly, nay let him truly desire the conversion of the *Muhammedans*, who are as neere Christians, as many others are which beare the name of Christ, viz.

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Photinians, Arrians, halfe Arrians, Socinians, Weigelians, &c. which I set down under their severall names, although their sects are rather one than more, when they will not suffer Christ, (who came into the flesh of *Adam*, and did take upon him the seed of *Adam* and not of *Angels*,) to be God and the Sonne of God, wherein the *Turkes* come nearest unto them. Some good way should be laid downe by all meanes for them also, who would bring in a great store of Churches and of a most flourishing beauty, if once brought to the true acquaintance with the Gospel of Christ. The fault lies not in them so much as in us; wee can helpe, but are lasy and desire it not.

Twentieth, The conversion of the *Jewes*, for whom I hear every weeke so earnestly prayed, and yet see nothing lesse endeavoured, must bee one point of any christian teacher of Gods Word; What? all to neglect the conversion of those people, which in Gods eye are still beloved, because under the rod. I pray, let us not trample upon them, but have mercy on them. Py for shame, A christian, and a despiser of Gods counsell. Are mens wayes so much towards goodnesse, that they will and can forgive their enemies, and should God not deale so with his creatures? Hee whose wayes are higher than our wayes, and whose thoughts heigher than our thoughts. Even that is a signe to me of Gods grace towards a *Jew*, because God stirres up so many christian Ministers to pray for them. Theere it most constantly in *Pauls London*. Or are they all deceived men. Are they all praying for a thing, which God has never desired or decreed? I never heare any of them to pray for the Divell that he may be saved, and there is no body hath any thing to plead for him, nay not so much as ignorance, hee knowes well enough *Jesus*, to be the Christ and Son
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of God they knew him, and therefore did they themselves acknowledge him. I beseech you heartily, when you pray for the Jewes conversion, doe you it only out of fashion, or with your very earnest desire? If out of fashion? O ye wicked Hypocrite! If out of an hearty desire, why then so slow? And if we never had any promise of their conversion in the New Testament (whereof yet we have abundantly) should they not be as good unto us as the Heathens? Had not the Jewes a promise of our (which were Heathens) conversion? They had, and God has done it; (blessed be his name for ever;) and no doubt will doe it with the Jewes also.

There is another sort of easinesse of this Orientall tongue, (for those I spake of even now, I confesse are vertues belonging to a professour, and such as will facilitate any profession whatsoever, not only of tongues, lesse only Orientall) taken out of the very bowels of it, *viz.*

First, because it is the eldest or primitive, and consequently the most simple tongue, as God the first founder and giver of it, is the simplenes or singlenesse it selfe; and as *Adam* (the first speaker of it) in his state of innocence (when it was given him) was the most true and simple Grammarian, Rhetorician, Logician, and Metaphysician that lived in the world and church, from whence it begun and continues till our dayes: whether its glory did ever increase or decrease, I know not; sure I am, that then it was in its highest sphere. Yet as all other tongues doe not increase and decrease, saving only in the fancies of men; So neither could it be brought to a confusion at the confusion of Babel, (which Authors improperly expresse, *viz.* *It did escape without ruine*) nor at the captivity of Babel, which was of a farre lesse miraculous power of God from heaven, having

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no need of repairing after either of both, nor falling far short from former perfection: as out of naturall grounds, (which hereafter will be laid down) may appeare. This singlenesse is seen in many things. First, in a constant Trinunity (representing the nature of its author) in having for a union to a root, a trinity of letters: for a unity of a conjugation, a trinity of tenses: for a unity to a tense (of things past or to come) a trinity of persons: for a unity of one letter in the root, a trinity of *אבג* *any*, for a unity of one tongue, the trinity of the same *אבג*, and in many things else, where this same trinunity could be shewed. 2^{ly}, that it is only divided into two branches naturall unto any essence, as (*Metaphysic* teacheth) a *finite*, which is present, future, and preter, and has a time, nor can be said to be without time, and in Grammar is cald a Verb: An *infinite*, which is neither *present*, *future* nor *preter*, and has no time, nor can be said to be within time, and in Grammar is cald a *Noun*. Thirdly, that it takes single letters from a matter of 20 the most frequent and necessary words of it, and puts them in stead of that whole word, before or after another word, to make fewer words; wherein some other, nay almost all tongues of *Europe* do imitate it in their common speaking and writing. Fourthly, that it useth the most simple and single, easie, naturall, common, and vulgar expressions that are obvious in any common tongue.

II. It becomes easie because of its *rationality* in all things, whereof we had already many passages before: but here is observable that infinite wisdom and depth of reason in every signification of the root communicated to a great variety of Nounes and Verbs, and yet all these (as by the outward shape of the Analogy) turning about their one and only center the root, those three radicall letter, so that
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the signification of them all winde themselves rationally out, reflecting unto that radicall signification, as a swarm of bees goe out and returne to their stock.

And thirdly, because in nature there is nothing in vaine, it becomes easie by its *Universality* or *Generality* of matters, that whereas there are 8000 roots, and as many significations, which doe orderly follow according to the Alphabet, depending upon one another without interruption, it being impossible that any should be entered or taken out without the dissolution of the naturall chaine; so also doe those things hang together which they signify; so that in the signification of those 8000. roots is contained, *nature* and *idea*, or, *compositions* and *abstractions*, *physic* and *metaphysic*, and doe orderly depend one upon another, and their naturall dependence to be not onely demonstrable, but already demonstrated by this holy primitive tongue, if learned men will hereafter open their eyes, and use their reason. Whereby we shall be able to find out many things, the causes whereof we search and cannot find, (notwithstanding they are extant in the radicall signification of the root from whence they are derived) so that I perswade my selfe, the only way of a naturall search of hidden things about their causes, dependences, connexions, separations, proportions, degrees, inlightnings, obscurenes, &c. *a priori*, not *a posteriori*, (which way is very uncertain and toylsome, and yet hitherto only followed by all the Universities, and so by many millions of witty men, as I conceive, out of a righteous judgment of God Almighty, pronounced against them for the contempt of his word and tongue) is only extant in this holy tongue, and not elsewhere, let men seek it where they will: whereas if they had returned to Gods gift and way, they would have found it

not all, yet the greatest part.

Fourthly, Easie because of its *Abstractions* suitable to mens spirits. As all these 8000. roots orderly bud out of 20. severall letters of the Alphabet, so that the Alphabet is the *primum mobile*, or the first moving cause of all those 8000. roots, and of their, it may be, 80000. nouns and verbs; (and by them are expressed all things in heaven and earth expressible and revealed to us;) So that row as all the words and nouns are reduceable unto 20. fundamentall columns; so also all things are reduceable not only to those 8000. radical and ideal significations, but those also unto 20. columns of the highest abstractions (the Metaphysicians speak also of an abstraction *major* and *minor*, bigger or lesse in some measure analogall hereunto) of things. And whereas many of these things, nay almost all are not understood hitherto, I know not where the fault lyes, (unlesse it be in three letters, *viz.* SIN.) Forasmuch as my reading can afford me, I am sure, and can make it good against all opposers (which I suppose will be only younglings in learning, and not wise or learned men:) that this selfe same worke has been still desired among Christians and Jewes; the Philosophers have used their reason, but not enlightened by Gods word and tongue, nay they scorn tongues (I wish they would cut out their owne, and then try what they are able to say for themselves) pretending they study *realities*. The *Philologers*, or those that found in the tongues an admirable light, use and necessity, doe scorne the Philosophers, as knowing, they cannot but prove ill husbands of their time, reason and labour, having found by experience this principle to be in the tongues, *viz.* *Verba esse signa rerum*, the words to be the characters of things. Where both should labour together, and Philosophers be

Philologers

Philologers, and both be one. And if this were done, all studies would go better, and how higher arising, the more desiring of HEAVEN.

Fifthly, it becomes easie by its *Vivacity* or livelynesse even at this very day. Nothing is so burthenesome as lead, gold, &c. because they have no aire, spirit, life nor lightsomenesse in them (though the wit of man makes them fly high enough:) for where there is life, there is a lifted motion, and *leaven* is so cald, because lifting it selfe up by that spirit of life within it. Then, where any thing proves to have a vivacity, life, or livingnes, there is a certaine argument of an easie handling of it. *This tongue is not dead, but it lives*: Laugh not at me also, as they in the Gospell at Christ. All the best Authors doe earnestly contend to have Ebrew escape a confusion at Babel, but suffers it to be led captive in the Babylonian captivity. In the greatest and most wonderfull confusion they keepe it in their braine, but in that smaller, their faith decays to hold it? What reason or courage is there in that their action or assertion? Nothing. I assure you if it did live after the confusion of Babel, (there it must either be lost with all the rest, or spring out with them, or not at all) I warrant you it did live til the time of *Plautus*, about 1800. years ago. If the Punic tongue of *Pœnulus* in *Plautus* be the same with Ebrew or the *Cnaan* tongue, as they themselves confesse, and the naturall pedigree doth allow, they being children of the *Phœnicians*, then their tongue is yet living in *Barbary*, when neither *Greek* nor *Latine* could overcome the naturall tongue of the Land; nor *Arabic*, as *Leo Africanus*. (in his *description of Africa*, II. Chapter of the tongue of Africa) will have it; he thinking the *Africans* to have a different tongue from the *Arabic*, wherein

wherein he is deceived. Further, from *Plautus* it was there till *Augustine*, and the same with *Arabic*, as *Gesner*, *Roccha*, *Postel*, *Mafius*, *Bibliander*, *Schindler*, *Galeottus* and many others doe rightly esteem, having the *Phœnicians* (their ancestors) the same tongue with *Arabic*.

What an easines th at gives to any man to learne a tongue, when he can live in that very Country, whose tongue he desires to learn, is abundantly known. There is nothing more easie and working than that, because that learning is full of life; within a yeare a man may come to a great perfection. Dead tongues get us many rods at Grammar Schoole, because we will revive them. And living tongues can give us no gain, because we doe contemne them. We smart at schoole for our parents and masters foolery, not for our ancestors rebellion at Babel. We are chastised by foolish Masters, because we have foolish Fathers. These will have it, and those are willing to doe it. The parents loose money, the masters gaine it, but we must cry: and why? because a dead tongue will not become living with us. Doe but offer living tongues unto children, and see how fast they will learne. There the boyes might whip the old men, because they learne not quick. It is a wonderfull dimnesse, not only in speciall actions of men, but of Generall ones. Let *England* set up Masters out of *Aralien*, *Ethiopiens*, *Persien*, *Turkey*, *Armenian*, *Ma'ayens*, and *Chiney* Countryes, with a whole Colledge for every Nation apart, there to have its naturall tongue spoken and taught in a Grammaticall way (all these tongues having but one Generall Grammar, with observations of every one of them in particular) and boyes will easier learn them than Latine. Nay a man travailing in his young yeares, being well Grammatically instructed in his own mother

ther tongue, will more easily, and in a shorter time learne all these mentioned tongues, and with farre greater delight, than the Latine at Schoole.

Sixthly, another easinesse arises from the near place towards us. For in *Spaine* this holy primitive tongue has been neare 800. yeares, as there is good reason it should, having beene alwayes in the possession of the *Moors*, (and long before them of the *Carthaginians*,) untill their late expulsion from thence, and yet in the steepy mountaines of *Granata*. named *Al Fukhar Râs*, the Progeny of the *Mores* doe still retaine the *Arabic* tongue, for the *Spaniards* themselves call it *Araviga*. There are divers Authors, that shew the passages of Cities, Provinces, Rivers, and Castles in *Spaine*, to be named, invested, occupied, built and repaired by the *Phœnicians*, and their children the *Carthaginians*. *Abydenus* quoted by *Eusebius*, *Ælianus* by *Eustathius*, *M. Agrippa* by *Plinius*, *Appianus*, *Arrianus*, *Artemidorus* by *Stephanus*. *Avienus*, *Eusebius*, *Eulogius*, *Eustathius*, *Homarus* (sings thereof.) *Isidorus Hispalensis* (who should be acquainted with things concerning his own Countrey.) *Livius*, *Megasthenes* by *Strabo*, *Mela*, *Pausanias*, *Plinius*, *Polibius*, *Posidonius*, by *Strabo*, *Prologomæus*, *Scylax*, *Seneca Cordubensis*, (where the Arabic Kings of Spain had their Court) *Silius*, *Statius*, *Stephanus*. *Stesichorus* by *Strabo*, *Strabo* the principallest of them all, *Trogus* and divers others. All the Antiquities are full of words and names of things in *Spaine*, given by the Orientall tongues and people. And at this day whole *Spaine* is full of their *Manuscripts*, there being above TEN THOUSAND in severall of their Libraries, especially that famous Kingly one at *St Laurence* in the *Escoriall*. And in *Minshewes* Dictionary, you may see many thousand Arabic words yet in use in *Spaine* at the end of his book.

book. So neare hath God brought towards us (in the West and North) this Holy and Primitive tongue. Nay within lesse than ten dayes sailing you may be in *Africa*, where this tongue is naturall. Truly I say, if the English Nation would but once fall diligently upon true Divinity, and not trust so much unto their translations, and (which may be within a yeare for ought I know) perceive that Ebrew is Arabic, which being yet living and in use, is easie to be learnt, and being obtained, will give a more cleare and true interpretation of the Ebrew Bible (and that with greater ease too) than all the Rabbins, I doubt not but they would hereafter change their course of studying in dead bookes unto that of living persons in *Asia* and *Africa*, (as *Nicolaus Clenardus* did begin, *Mr. Pococke* and *Mr. Graves* those worthy men have followed, *Mr. Golius*, who had been there, and I my selfe had that happinesse to live there, together with *Mr. Pococke* for some months) and thus bring Divinity to a better ground, and fix their interpretations upon the Ebrew Mount Zihon. Now wheresoever you will goe, either in *Africa* neare at hand, or in *Asia* towards *Ioppe*, *Sidon*, *Barut*, towards *Cyprus*, *Alexandria*, or *Alexandretta* the Sea Towne towards *Haleppo*, or to *Smyrna*, or *Constantinople* it selfe, the passage is very easie; for I my selfe came in a fortnight from *Marseil* to *Constantinople*. The Ship *Sampson*: (whereof is Captaine *Mr. Swanley*, that worthy and valiant Gentleman, that brought the Ambassadors there and here warts,) in going hence to *Smyrna*, perform'd the voyage in 30. dayes, Anno 1641. & brought me back again with my Orientall library of above 300 manuscripts in 17 weeks. Thus you see God will send us thither more speedily than bring us back againe Nay, that worthy and reverend friend of mine *Mr. Pococke* has been twice and a good long while

while in that Country, wherby he hath so enriched the coffers of his understanding with that great and manifold knowledge of this orientall tongue, that hee hath none but that excellent and thrice learned Mr. *Senden*, Esquire, equall with him. I honour heartily both these my worthy friends, and notwithstanding that I shall not be able to amount to the height of the quicknesse, largenesse, fulnesse, perfection and accuratenesse of learning of these two great shining lights the present *Sun* and *Moone* of our *England*, it is a great happinesse for mee, to have that proportion, which the starres of the sixt magnitude have towards them; yet I wish, nay hope, that our posterity may and will outbrave all even the best lights.

This nearnesse is an unobservable occasion for the Christians to do good to all the *Muhammedans* (or *Mahumedans* as usually they are called here) But *sleeping Cat never sees a Mouse running by her claws*. *Fronte capillata est, post est occasio calva*; There is, yet a small remnant of the day, to labour by, the night of all the World drawes on, and like a theife in the night, on sleepers; Wee sleepe after wee have stole Gods good time of the day, and by the day we steal. What will become of us? *Hang him*, is every other word here in *England*. God grant that wee be not the judges of our selves and posterity. Is there now a man, that begins to looke about, and to see, what he, wee and all this Kingdome do? we confesse our finnes, to sinne the more stubborn and constant. Thinke we not once, that all our royle, running, actions, shifts, prayers, orders and fasts, are but meer hypocrisie? I, because I am a man as well as the rest, confesse, that I have not neede to pry long into my heart, to finde my faults, and hypocrisie; and therefore by am I sure they, (that is) every one of whatsoever condition, may see his hypocrisie in the performance of My

of Gods worship without great adoe ; only in the will lies all our woe ; The Spirit, which we call our conscience, doth every day and houre speake within us, (and wo unto him whereunto it speakes no more !) and call us to the Worke of God, (for all this World is but like a dreame full of discontents , where even Kings themselves have the greatest sorrowes) to give peace and glory. But because we despise Gods word and tongue God despises us.

Seventhly, the easines of this tongue consists likewise in the *largenes* of those Countries, wherein it is extant. The greater a Kingdome is (if the King be wise and pious, and will let God have a hand in his commands, the easier will he withstand his enemies abroad. The greatest enemy that the Church of God meets with, is our *ignorance*, whereby wee are afraid to deale with a *Papist*, a *Jew*, a *Muhammedan* or a *Heathen*. When with a formality of prayer we could do enough in the sight of our consciences, then were wee good Christians. But conscience, conscience, conscience that doth gnaw your heart within, and cryes you are but very hypocrits. What *Asia* will not afford, that *Africa* will, and what *Africa* cannot, *Asia* can. I confesse there are many different pronunciations, but never a Dialect, or Idiom in *Africa* but it will helpe most comfortably against the darknesse and ignorance of this tongue with us. But we are blind, and cannot see the cleere Sun-beames. Let there be a hundred divers pronunciations (which common people presently call tongues) in *Africa*, yet I know, there is but one tongue. For it is in *Africa* as in *Europe* and *Asia*. One cryes, a diversity of tongues, they cannot understand one another, another gives them a diverse name, the third derives them from a very unknown antiquity, the fourth from the confusion of *Babell*. My way is contrary. The tongues of *Africa*, are brought

brought in by *Kham*, his sons and nephewes and the tongues of *Europe* by *Tafet*, which they foolishly call'd *Jupiter*, and his scennes and sonnes sonnes. Only in *Europe* is the *Greek* immediately from this *Oriental* tongue; which *Greek* is the same with *Latine*. If nothing else could perswade you; 10000 *Latine* words at least, already derived by divers Authours from thence will suffice to do. Now from this *Latine* some affirme *Italian*, *Spanish*, and *French* to descend, others deny it. If you looke upon two narrow a time and space of that tongue, (*viz. Latine*) as onely in that part of *Italy*, where *Rome* is seated, called now *Lo stato Ecclesiastico*, and at the time of the *Counsals* of *Rome*, than you must not bring all these tongues from thence, because all these Countries had tongues before the said time, but if you can rationally judge, that tongues breed not out of the earth, nor raigne down from Heaven, and are propagated onely by mankinde amongst themselves; than reflecting back, that all these men came from *Tafet*, all these I say in *Germany*, *Italy*, *France*, *Spaine*, *Poland*, &c. their tongues are without all doubt derived from thence. So that, as *Italy* had a tongue at *Aeneas* comming thither from *Troja*, and they were descending from the *Grecians*, and the *Grecians* out of *Asia* (whereof *Troja* is a Towne) then brought *Aeneas* the same tongue with him out of that same Fountaine, from whence *Euander* and all the *Grecians* before had fetcht theirs. So before *Aeneas* came, people lived already in *France*, *Spaine*, *Germany*, they were children of the *Grecians*, had their tongue, which grew different in *Italy*, so much more in *France*, *Germany*, *Spaine*, and *Poland*, &c. And so farre you may deny them to descend from the *Latine*.

There is also further easinesse, *viz.* by way of teaching. First, to teach the whole *Ebrev Bible* (every part
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and Word thereof affording some good ground for Exhortation, Doctrine and Learning) so that I cannot commend the ordinary way of teaching onely one booke of it (notwithstanding it hath beene the constant practice hitherto , some teaching *Genesis* , others the *Psalmes* , or the bookes of *Samuel* , *Hoseas* , or some of the *major* or *minor* Prophets , (and this under pretence that these bookes containe in them a great part of the *Ebrev* Bible) never going through it all.) For by that meanes the learner is left to shift for himselfe before hee be able , whereby hee conceaves a greater difficulty to bee in it then indeed there is , and so gives it over ; not onely himselfe but likewise (either by example or perswasion) deterrs others from undertaking it.

I would likewise have you to teach the *Caldean* , *Targum* of the three Authors, *Jonathan* , *Onkelos* , and *Iseseph* the blinde : together with the *Syriac* and *Arabic* (published at *Rome* ,) but hence it may be objected that the *Caldean Targum* is not extant by it selfe but onely in those bibles in folio published by the *Venetians* , *Buxterph* , both the Kings of *Spaine* and *France* ; To this I answer that it is true , but if this course were taken that I prescribe , and that there were professors (established by authority) that would teach them in *English* , (and that every day throughout the yeare) I doubt not but that the Citizens would most gladly bee auditors and buy the books , which the Booke sellers would most willingly get printed so soone as they shall perceive a certaine gain to come in by the plentiful vending of them.

Farther I wish my Orientall Professor vould *first* , teach my Generall Grammer with the essentiall part of it, *viz.* consonants in Orthography , and Analogy or Etymology : *secondly* , teach the whole *Ebrev* bible vvithout points exercising his Schollers to de-

pend enely upon the consonants, they giving the full sense) and upon all occasions to tell them that the pronunciation is not materiall to the words or sense, and that all tongues differ (amongst themselves) in point of pronunciation, still increasing by every mile (though not observed) even as the Sun proceeding every moment upon the diall is not perceived till it hath past some certaine time, so here the difference of the pronunciation will not so well be observed in few miles as in 50, or 100, or more. Yet if the professor do meete with such as will have the vowels and accents (which indeed is but a burthen without profit unto them) I advise him to ingraft into their mindes that Orthographicall ground worke which the *Jewes* did esteeme needfull to have, viz. in *Ebrev* and *Calde* 15 Vowels (when five (as by the *Syrians*) would have served) but in Analogy or Etymology to shew diligently their *mutation*, long into short, and short into long, *permutation*, long for short, and short for long: and *contraction* or *abjection* of any of them long or short. And because hee cannot shew that perfectly before he have set downe what Vowels there were in this or that place (all the Grammarians having left that out) he may take a delineation thereof from my *Latine* delineation, page 73. 74. tit. *Anal. Specialis*.

And likewise I advise him to go a different way from that commonly used for *Ebrev* (with such disciples) because they will expect a Grammaticall Analysis of the words.) viz. take *Buxtorfs Ebrev* Dictionary Printed here at *London*, and resolve all his examples by these Grammer precepts that I have given and thereby hee will doe his Schollers more profit then with the greatest booke in the bible, because in none of them doe occurre all the Radixes, extant in the *Dixionary*; for there is observed not only

onely the Alphabetically order of the rootes, but also that most necessary Grammaticall order of the Tenses, persons, and orders, (though not in the same order that is in my Grammar) the order herein doing neither good nor hurt. Or if yet a shorter way must be had, then take *Tessanus* little Dictionary upon the *Psalms* and do therewith as before; and for the *Calde* take *Buxtorfs* Concordance where at the end hee hath set downe all the *Calde* words occurrent in the bible. Where you will finde the essentiall parts, viz. of Consonantes to be according to Grammaticall precepts, and for the Vowells you will finde the distinctions of long and short to be forgotten by those late *Iewish* punctators. For the *Syriac* go the same way in *Crinesius* or *Trostius* Dictionaries upon the New Testament In *Arabic* the Grammaticall Analitical way is farre more easy: and as yet there is not any Dictionary extant thereof either upon the Bible or *Alcoran*, but upon the latter I expect one speedily.

This fundament being once well layed (which will make the following worke easy) let the Schollers first read, and give the interpretation of, 1, 2, 4, 5, 8, 10, or more Chapters every day, beginning with *Ebrew*, and then with *Calde*, *Samaritanic*, and so on untill they have gon through the Bible therein, 3 or 4 times, if possible, in a year. Secondly, let them make some small exercises (as some little story, sentence, fable, or at the highest an Epistle) in every distinct dialect of this tongue. Thirdly, let them make *Orations*, (as *Aplianthus* calls them, in his *Progymnasmes*) or Discourses in the Tongue. Fourthly, let them take some *Rabbins* workes, and bring them into Artes and Sciences by way of common place referring unto the number of the leafe, Columns, and line. This worke will be very usefull hereafter not

onely for themselves but also for the publike ; for thereby Christians may the better shew the *Jewes* their errours in Arts as well as tenents in Divinity, and so bring them to Christ. *Fifthly*, the same thing may be done on the *Talmud* which the next year will come out at *Amsterdam* in 4^o to be bound up in 6, or 8 volumns.

It is further to be made easy by a good way of learning which here is written in respect of the most who cannot here the Professor, or have a Master at all, unto those I will give this counsell ; That yea would resolve never to give over the study of it untill you have obtained it perfectly , and you may doe it if you will follow this way. *First*, (if you understand *Latin*) take *Arias Montanus* *Ebrev* bible with the interlineary *Latin* version, good for two reasons 1. because the order of the *Ebrev* words are now and then differing from the *English* , and common *Latin* translation, 2. because the roote is written in the margent whereby you will be presently inabled to use any *Ebrev* Dictionary. If you understand not *Latine* then take an *Ebrev*, and an *English* bible (without expecting any *English* Dictionary , for it will serve in stead thereof) observing the transpositions of words which will not be difficult because not frequent. Begin with the first Chapter of *Genesis* (never with the *Psalmes* for they being written in a poetick strayne are to hard for a young Scholler) thus. *The first verse hath seven words* : *Bresit in the beginning* : here *B.* signifies in : *resit* : a, or *the beginning*, it is a Noun *bata created*, it is a Verbe : (here you see a transposition) *Elohim* : God, a Noun : *et* : *th*, a Noun : (which (as is frequent even in the *English* tongue) was left out in the first word *resit*) *hassamayim* *Heaven* a noun : *vet* : and *the*, a noun, with *u* ; and, *haaretz* *the earth*, a noun where *e* or *h* notes *the*, in this verse besides six

full words, viz. five Nounes and one Verbe, you have three little words, viz. *b*: *in*, *e*, or *h*: *the*, *v*, and, these three and those six, (together nine) vvords, vvill presently carry you a great way in the Chapter; and so continue till you come thorough the whole bible; Regard not the Vowells so much as Consonants, for if you finde *aretz* or *eretz*, *Lamek* or *Lemek*, *Habel*, or *Hebel* it is not materiall. And to that purpose (if you finde your selfe strong enough) buy the bible without points for by that meanes you will have gayned halfe the vvorke vvhich otherwise you must have vvith Vowells and Accents. You need not care vvither you pronounce it right or vvrong, for at this very day the *Jewes* differ among themselves therein, and why then shouldest thou binde thy selfe vvhen thou mayst be free? Regard not the Accents at all, for they are but superfluous fancies. When thou hast gone through the first Chapter in the *Ebrev* Dialect, do it in *Calde*, *Syriac*, &c: therein taking notice that the different words are Synonyma's, for example *bgad-min* is synon-to *bresit-bra* and *bara*, is the same. *Thovab* to *Elohim*, *yat* and *et* the same, (as by this rule: *The quiescent Letters, viz. a, v, y, e or b. doe frequently change without altering the signification.*) *Sma'ya* the same vvith *Smayim*, *arka* the same vvith *aretz* (it may be that *ayin* is constantly in *Calde* mistaken for *rade*, or else changed thereinto. The *Samaritan* is the very same *verbatim* vvith the *Ebrev* throughout the pentateuch, but onely in some places where those *Jewes* vvhich vvere called *Samaritans* (in *Luke* 10: 33. 17: 16. *Iohn* 4: 9. 48. and divers other places) did differ from the common reading of the Law. In this way you may exercise your selfe in the essentiall part of the Grammer, viz. Consonants, leaving the Vowells and Accents: vvhich notwithstanding I have set downe in my Grammer, and (as yee may observe

takes up the greatest part thereof, for *ad superflua sudatur*, sayes *Seneca*) because every body will not bee content without them, though many Schollers have left this study by reason of these superfluities.

Now thus farre I have spoken my minde concerning this. One orientall primitive tongue, (comprehended under the name of six tongues, viz *Ebrew*, *Calde*, *Samaritan*, *Syriac*, *Arabic*, and *Ethiopic*) the mother tongue of the whole World: onely I desire to leave with the courteous Reader some generall notions about the tongues. First, *A tongue may be general and yet not vulgar*. Which not being observed, makes the common people believe that this or that, is the Mother tongue, here or there, as for instance; The *Greeke* tongue was spoken (as is recorded by *Strabo* in his 14 booke) by the *Galatians*, *Carians* (a people of 16 severall Nations) *Cataonians*, *Cappadocians*, *Galatians*, *Meonians*, and *Sydians*. All Provinces of the said *Carians*. Yet *Hierome* and *Euphorus* affirme, that *Greeke* was not the vulgar or native language of these parts, but they had their peculiar and naturall tongues, so that of these 21 Nations of the *Carians* there were onely three *Gracians*, all the rest used there owne native orientall tongue which (because different from theirs) the proud *Grecians* called *Barbarous*. This being well observed will cleare up many doubts about particular tongues. Secondly, *Wee must looke at the writings and not pronunciations of a people*. So that although never so many Authors affirme that this or that tongue are different from each other, and ground it onely upon the pronunciation, they will not bee able to make good their position: for even here in *England* (as also in other Countries) there are not any two shiers that pronounce the Language in every respect alike, and yet

no man attributes to every shire a severall language. Thirdly, *Wee must looke to the radicall writing of a word*: this hath beene excellently well practised in the Orientall primitive tongue, but never yet or very slowly in the derivatives. Which if once performed would doubtlesly make us able to judge of tongues more rationally in generall, to give the etymology of a word more exactly. Fourthly, *The diversity of Characters make not a different tongue*. For even in one and the same tongue every man writes severally, and as it pleaseth himselfe, viz. One man formeth them thus, and another so. Fifthly, *The unity of the Characters make not divers tongues become one*. As wee see in *Latine, Italian, Spanish, French, Poland, Hungary, Irish, English*, and the *Hurones* with other people in the West-Indies who since the comming in of the *English, Spaniards* and *French* have learnt the *Latine* Alphabet, and it may be in time all the West Indies will get and make use of the same Character. Yet it cannot bee thought that so great a part of the new World (lying opposite to our three knowne parts of the old, *Asia, Africa, and Europe*,) should not have many different tongues. Sixtly; *All tongues will participate in some things with their Neighbours*, for as it is in other actions so it is with man who being ζῶον πολιτικόν, a sociable and tractable person is sensible of his owne want and others abundance in divers things: whereby we are constrained to borrow and lend one of another. This being so common and so necessary in any society of men, is performed before wee take notice of it, and because it is naturally inscribed in us wee do it constantly and willingly making no scruple at it. And seeing nothing costs us lesse then the lending of words, and more needfull (to deale with strangers) then borrowing, that makes a dayly trade between tongues and tongues in all the

World. Seventhly, *Authors, names, and tongues, will afford good ground for the unity or diversity of them.* As for instance when *Gesnerus* (that learned, and extraordinary painfull man in *Switzerland*) *Angelus Rosca*, *Postellus*, *Mafius*, *Bibliander*, *Schindler*, *Mart. Galeotus*. And divers other learned men do affirm, that the ancient *Punic* tongue (spoken in *Africa* about the time of *Plautus* and *Augustine*) was *Arabic*, viz. that tongue which is at this day vulgar in *Africa*; And that many words thereof extant in severall Authors (as that in *Plautus* his *Pœulus*) will appeare to be of the same essence with *Arabic*, who will hereafter argue that these learned men were possessed with a phantasy as it hath beene heretofore done, or that the name *Phœnicians*, and *Punics* are not judiciously argued to bee the same people for descent, like father and children, and therefore one and the same tongue, yet in way of weight I will place these three contrary and conclude, *that the Tongue, the name, and the Authors together do yeald a good ground to judge of the unity or diversity thereof.* Eighthly, *The situation of a Country conduceth much to the right judgement of a tongue.* As for instance the *Persic* tongue is very hardly believed to bee of kindred with the *German* notwithstanding that many words are the very same, or almost the same with one another. Ninthly, *A Tongue cannot suddenly bee made native.* For that which is already in use and every day practised will not easily give way unto a new one especially if it be different in essence. Tenthly, *A Tongue suddenly arising is the native Tongue.* When a people are quiet and not active either in Warre, merchandize or shipping (especially if farre distant) men will not regard their tongue, but let them bee active and shew themselves abroad, and then they will be presently taken notice of, when therefore the *Arabic* tongue

tongue (as authors weakly ~~affirme~~) had over-runne so vast a space of above 3000 English miles in length, from its East the Persian Gulfe untill the last place of Affrica West hitherwards, and that with ease, and without the groaning or murmuring of the people, as lying under the burthen of a new tongue, is not this sufficient to convince us (Europeans) who are ignorant in our homebred tongues) that without doubt this hath been the naturall and native tongue.

Eleventhly. *The derived tongues in Europe make up only one body of a tongue, alwayes varying, but never wholly decaying.* As the Originall and Primitive (opposite to the derivative) is yet remaining, so are also the derivatives, and not yet lost. For as long as the Analogy of *Adam* remains in men, so long will the Analogy of the derived tongues remaine in *E-brew*, the accidentalls whereof being many in one age, are but one in many ages: And I wish that hereafter it might be considered how much nature workes in this behalfe.

Twelfthly. *No Country populated is void of a tongue.* For where there are men, there must be a tongue, and hence that proverb is true, *Non datur vacuum in rerum natura, there is nothing void in nature.* Wherefore it is unsound to say that this or that Country having before no tongue, hath in time gotten this or that.

Thirteenthly. *Wee must not rely only upon History.* This I confesse, belongs unto the name Authority, so that it should not have made a new proposition. But, because every one looks not upon History as an argument from Authority, (especially the Author being behind the curtaines) and I professe not to write here exactly logically, but only by way of Essay. I thought good to set this apart from that of Authority.

ry, others having done it before me. Neither this nor that must be looked upon so farre as to deter: upon either of them, especially when other men have better grounds (in reason) from the very tongue it selfe. As for instance, if Historians asseme it never so confidently that the *Punics* were of a different off spring from the *Arabians*, and that it is onely a thousand yeares since that tongue was by the *Arabians* brought into *Africa*. Yet because wee know that the *Arabians*, and those from whence the *Punics* did descend (*viz.* the *Phœnicians*) were of one tongue, we know that it is an unsound assertion to say that the ancient Punic tongue is not the same with Arabic spoken at this day in *Affrica*.

Fourteenthly, *The Primitive tongue never alters its nature.* This proposition is not much thought on by Authors, when they conceive that the Orientall tongue doth sometimes change from pure, to impure, from learned, to unlearned and vulgar, sometimes increasing, and then again decreasing: But this cannot be so because of its primitiveness, whereby it is simple, and will not suffer such gradations and declensions: For by their singleness they are more strictly bound unto the consonants, and lesse unto the vowels, their changings and castings, than the unskillfull of them can conceive.

Fifteenthly, *All derived tongues are changeable.* So that if the Occidentall, Meridiall, or Septentrionall tongues would consider this, they would not claime such a prerogative above the primitive. A derived tongue will vary in the generality, and conceived pureness and elegancie, and cannot remaine constant. Because, First it is derived. And secondly, it hath a vast variety of pronunciation expressed in all their writings, both in vowels and consonants.

Sixteenthly, *A strange tongue howsoever it may endure*

dure for a time, it cannot continue for ever. We have an example hereof in the Greek tongue, which spread very farre, especially towards the East, viz. in Syria, Palestina, Cilicia, part of Mesopotamia, and Arabia as is affirmed by Hierome: the dialect thereof being taken from Tyrus (for Syr, Sur, Dyr Dur, Dor) was called Doric. But yet at the inundations of the Turkes or Sarazens it came to ruine; having been a stranger there for about 7 or 800. yeares.

Seventeenthly, A tongue that rises in a country, and casts out a knowne strange tongue, is the true native tongue though formerly unknowne. Hierome in the Proem upon the second booke of his comment upon the Galatians sayes, that part of Arabia (which must needs have had the Arabic tongue) spake Greek: hence it followes that Arabic was the vulgar speech thereof, as Syriac of Syria.

Eighteenthly, Diversitie of a climate, mingling with strangers, and tract of time, may doe much to change a tongue. It is not the confusion of Babel, and the punishment of the Sinar rebels that is hereditary unto us (in the multiplicity of speech) as Adams corruptions are, but these three things I set downe in the proposition. For had there never been a confusion at Babel, this multiplicity of tongues would have been. The Scripture, Calde paraphrasts, Sibyls and all speake of one tongue, not many. No man will deny that there is a multitude now, but whither from Babel or not is the question, which I determine negatively, It is, but not from Babel. Nor is Augustines reason right, pro peccato dissensionis humana. for the sin of man disagreeing, nor only different dispositions, but different tongues came into the world. For Cayn and Habel, (or Hebel) disagreed, (but there was no such punishment) and so by degrees this disagreement grew hotter and hotter, insomuch that in
1656. yeares,

1: 56. yeares there grew such a fierce fire, that all the water in the world (much lesse a confusioⁿ of their tongues) but the whole cataracts from heaven must breake out to quench it. Nay there was rather a contrary nature in those at Babel, for before the deluge they could not agree, but after it they conspired to bee together in one place. *Cum Quisque principatum rapit, when every one would govern,* (as *Austin* thinks) was rather before the deluge then after it, for it is without warrant of Scripture, for there it is not said that every one did strive at Babel for dominion. Nor was it (as *Abidenus* did conceive) to make them a way unto heaven, a childish conceit. Nor for feare of another (perhaps) ensuing deluge, as *Iosephus L. 1. de Ant. Iud. ca. 2* thinks. Nor for feare of the consumption of the world by fire. Nor upon that false reason of their certaine agreement for Idolatry, (which the *Jerusalem* translation holds forth) by the phrase of *preparing an everlasting name*, a phrase too common in all languages to be here understood for that fearefull name of *God Almighty*, as is to be seen in the *2 Sam. 18: 13. Es. 63: 12. & 14. Jer. 32: 20. Dan. 5: 15.* Nor because they feared a confusion or disper^sion to come; but because they would live altogether in one Kingdome, and set up at *Sinear* the Residence for their King, and get for themselves an everlasting name, which being against the counsell of God, (who would have them to fill the earth here and there) he did disperse them with that temporary variety of pronunciations whereby they were not able to understand one another, though the tongue remained one and the same, no new tongues then coyned, no new languages then on a suddaine arising, the variety of their pronounciation being abundantly sufficient to disperse them, which was the intention of God. One tongue being before the
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confusion of Babel, one in it, and one after it. For the Ebrew word שפאף *shafah* signifies a lip, is contradistinct in *Genesis* 11: 1. to דבארים *dbarim* words. This is the *matter* and the *forme*. The tongue speakes, the lip formes it. Yet these two organs in our mouth are contradistinct, for the tongue is not the lip, nor the lip the tongue, and the tongue letters are different from the lip letters (as all Ebrew Grammarians shew) and so they are also opposed *Psal.* 12: 4. *Who have said, with our tongue will we prevaile; our lips are our owne, who is Lord over us?* and *Pf.* 140: 3. *1 Corin.* 14: 21. We have but one tongue, though two lips; one tongue, but divers pronunciations. And the scripture tels us that God did not confound the tongue (lesse tongues) but the lips, the instrument forming the pronounciation, not of coyning words. *Alydenus* by *Eusebius* and *Cyrrillus*, expressely oppose these things also. Τέως δὲ ὄντας ὁμογλώσσους upon those which hitherto had beene of one tongue ἐκ θεῶν πολύθροον φωνὴν ἐνείκαδ' there was cast upon them a variety of sound or pronounciation. And the *Sibylla* by *Iosephus* speakes onely of the pronounciation ὁμοφώνων μὲν ὄντων τῶν ἀνθρώπων πύργον ᾠκοδόμησαν, when all men had but one sound or pronounciation, they built a Tower, so that in our English the translation should run thus. *Further, the whole earth was of one pronounciation, and that of the same words. 2. Therefore came it to passe, &c.* If this be rightly (and I thinke it is by me) considered, I am sure no man will think that I have rendered the least word contrary to the mind of the holy Ghost in the Scripture, and many false suppositions being thereby taken away, will make an end of many endlesse questions about the escape of the Ebrew, as when, where, and how confounded or lost.

Nay these three reasons have beene briefly touched by that worthy and learned author *Edward Brerewood*, in his enquiries touching the diversities of languages in two places first page 51. *The Punic tongue* seemeth to me out of question to have bin the *Canaanitish* or old *Ebrev* language, though (I doubt not) somewhat altered from the Originall pronunciation, as is wont (1) in tract of time to befall (2) Colonies planted (3) among strangers farre from home. Again page 57. And certainly touching the difference that was betwene the *Ebrev* and the *Punic*, I make no doubt but (1) their great distance from their primitive habitation, and (2) their conversation with strangers among whom they were planted, and (3) together with both the length of time which is wont to bring alteration to all the languages in the world, were the causes of it.

Nineteenthly, *The Ebrevs* and *Ebrev* tongue are not denominated from *Eber*. The text *Gen. 10: 21.* translated runnes thus. Concerning *Sem* (born to be the Grandfather of all the progeny beyond the River, brother of *Yafet* the Elder) 22. The sons of *Sem* were *Elam*, and *Assur*, and *Arfachad*, and *Lud*, and *Aram*. 23. But the sonnes of *Aram*, *Utz*, and *Khus*, and *Gether*, and *Mas*. 24. But *Arfachad* begat *Salakh*, and *Salakh* begat that *Eber*. 25. But to *Eber* was borne a twining of sonnes: the name of the first was *Feleg*, [division] because in his dayes [nilega] there was divided the whole earth, but the name of his brother was *Jochan* [the little one]

Upon this place have the *Jewes* constantly built the title of their name and tongue, but in my weak judgment, without reason. Nay *Abraham* in *Gen. 14: 13.* is also called *חַיְבָרַי* *Haibrai*, the stranger from beyond the River [Frat] which is unreasonably translated, the *Ebrev*, as if hee also tooke his name from

from *Eber*. The reasons given for this opinion are these. First, if the word came of *Aber*, rather than *Eber*, the word should have been *haabri*, not *haibri*. I answer, 'tis true, but there is no such word as *Aber a passe*, but *Eber*, that proper name it selfe denotes a *passe*. Secondly, *Eugubinus* sayes, because they terminate the names of nations and kindreds (descending from proper names) in *Tod*, as *Ybudy* from *Ybudah* a Jew, *Amatgy* from *Amaleq* an Amalekite. Therefore this name *haibri* is most like to be derived from the proper name *Eber*, and to signifie the *Ebrew*. I answer, in the very same chapter, viz. *Gen. 10.* there are 21 names of Nations, viz. in the 4. v. *Kittim*, *Dodanim*. 6. *Mirrayim*. 13. *Ludim*, *Ananim*, *Ehabim*, *Nafthchim*. 14. *Parushim*, *Kashtukhim*, *Flistim*, *Castorim*. 15. *Ybusi*, *Enori*, *Girgass*, *Khiuvi*, *Arqi*, *Shini*, *Arvati*, *Zinari*, *Khamati*, *Cnaani*. Are all these derived from proper names, and none from appellatives? Thirdly, that *Abraham* was called an *Ebrew* of *Eber*, because all those, and none but those that continued in his faith reayned the name. I answer, that we have not any place in Scripture which commends *Eber* for his faith. And therefore *Abram* may not receive this name upon an uncertain conjecture, when we have an infallible reason why called *haibri*, and that is this. That *Abraham* being in *Mesopotamia* or *Aram Nabarayim*, (which place he and his servant in *Gen. 24. 4. 5. 7. & 10. v.* called his Country, because hee had dwelt there with his then dead father, and yet living brother *Nakhor*) was called away from *Kharan*, from his brother *Nakhor*, out of the house of his father to goe into *Cnaan*, where he was a stranger, ; and so all along in *Cnaan*, *Egypt*, and *Elon Manreb* he was called from being a stranger, a passenger: the *Cnaanites* not regarding or happily knowing any thing of *Eber*. To be short, *Abraham* was

not

not esteemed or called by those Heathenish *Canaanites* an *Ebrew* with respect to *Eber* (of whom perhaps they knew nothing) but from his being a stranger, a forrainer, a passenger, a Highlander, a Sojourner, a beyond-sea-man, whom the *Arabians* call *Ma-wara-nahny*, and in *Latine* wee finde *Transylvanus*, *Trans-Isulanus*, and by the *Italians* *Tra-montano*. The reason is rationally drawne. First, from the common fashion of all people to call a stranger and forraigner, not from his father (who usually they know not) much lesse from his seventh Grand-father, and yet least from an unknowne man who was borne 270 years before. Secondly, from the holy Ghost out of the mouth of a dying Martyr, *Acts 7.6.* And God spake on this wise, that his seede should sojourne in a strange Land. His seed should bee called a sojourner why? Because in a strange Land, Thirdly, none were called *Ebrews* from *Eber* before *Abraham*. Fourthly, *Abraham* himselfe was not called so before hee came over the River into *Cnaan*, and although hee be not called a stranger in all the 12 and 13, and untill the 13 Verse of the 14 Chapter, it must not seeme strange, because of his most valiant and strange victory over foure Kings, (under one whereof he was likely borne) and relieving five Kings of his dwelling Country. *Moses* sets downe first that contemptible name, which hee had before and now *κατ'ἑξοχὴν* became more renowned. But to make it more cleare whither the Nation of the *Jewes* could be called *Ebrews* from *Eber* or no, I will give you all those places where that name is used in the Old Testament, but before I doe that I would desire you to consider what *Iosephs* Mistris knew of the 10th Grand-father of her servant. Whom she loved (not because discending from *Eber*, nor because a stranger,) but because beautifull, that grace in him did suppress all that contempt usually following a stran-

ger; nor did shee aggravate her accusation against him to her Husband as being of the race of *Eber* (of whom I dare say they knew nothing) but because a servant, and a stranger. The places I give you here at large, *Genesis* 14:13.39:14.17.40:15.41:12.43:32. *Exodus* 1:15,16,19.2:6,7,11.3:18.5:3.7:16.9:1.13.21:2. *Deut.* 15:12.1 *Sam.* 4:6.9.13:3.7.19.14:11.21.29:3. *Ier.* 34:9.14. *Iona.* 1:9. And that *Aber* notes a passing over a River (as *pasab* to passe over a Country.) see the place, 1 *Sam.* 13:7.

ועברו את הירדן ארץ גרזל *Veibrim aberu et hay-yarden erez gad ugilad.* And the Ebrews did passe over the River *Jordā* into the land of *Gad* & *Gilead*. So that I conclude that neither *Abraham*, *Ioseph*, nor the *Jewes* (in generall) nor their tongue had the Name of *Ebrow* from *Eber* in whose family they will have his faith to remaine, (and when this tongue was divided, it was wholly preserved in his family. A contradiction of dividing one thing so, as that it yet remains whole) whereas they also confesse and cannot deny that the *Toqhanites*, *Tismaelites*, *Idumites*, *Moa-bites*, *Ammonites*, *Madianites*, and *Amaleqites*, do belong to that family, but have neither his faith nor tongue. So that wee see the folly of the new *Jewes*, and our old Christian *Ebrow* professors in believing that the *Jewes* speak Oracles. Twentieth, *Ebrow*, *Calde*, *Samaritic*, *Syriac*, *Arabic* and *Ethiopic*, are of one and the same antiquity. This proposition takes away many superfluous questions, and unreasonable answers of many Authors that have hitherto handled this subject. For if *Ebrow* were chiefe in *Cnaan*, then I am sure *Arabic* would be the elder, because first inhabited as lying neerer *Babylon*, but because they are all but one (and using onely divers Synonima's which shews not the difference but largenes of them) there is none of them elder or yonger then other.

And

And thus have I done, Courteous Reader, about this, the most excellent, ancient, primitive and Mother tongue of all the World. And to learne that tongue is to learne the fundament of all things, as in Historie the names of Cities, Provinces, Kingdomes, Rivers, Plants, Trees, and Beasts, the ground of many fables whereof the *Romanes* both old and new are full and too full. Nay because I am not able to speak fully enough about the usefullnesse of this Orientall tongue, I will here set downe a part of the very words of our grave and judicious Ministry of London, in their petition to bee humbly presented to the honorable Court of common counsell, subscribed by the appointment and in the name of the society of Syon Colledge, Jan. 12. 1647.

That great and glorious appearance of our Lord Iesus Christ in his Churches, by his spirit and power (so often foretold in the holy Scriptures) for the calling of the Jewes, which belong to the election of grace, and for bringing in the fulnesse of the Gentiles, that all the Kingdomes of the Earth may become the Kingdomes of the Lord, and of his Christ, seemes to us, to be now comming upon the wing in the midst of those formidable concussions of all Nations, to make way for his glory, that the Earth may bee filled with knowledge of the Lord, as the waters cover the Sea. As a prelude and preparative to this great worke, we observe, that generally other Kingdomes, Commonwealthes, and Cities of eminency and honour begin to looke towards the study, and advancement of the Orientall Languages with greater care, than in former ages, as it were by a secret instinct and strong impulsions, making ready to receive of that blessing and grace which wee cannot fully describe yet confidently expect. Hence it is that not onely in Italy and Spaine, but in Germany, France, and Switzerland the Netherlands and other states, the Magistrates

istrates are zealous promoters, and magnificent patrones of the Illustrious Professors, and profession of those tongues, with honorable maintenance at the publick charge. The too great defects of able and profitable Professors of those tongues in this Kingdome (except in the Universities) the strong apprehensions of many men of the difficulties of attaining those Languages, together with the small successe of the various attempts of sundry Smatterers in those studies (which have rendered them both obscure and contemptible) do plainly declare the great necessity of publick countenancing and advancing more apt and effectuall meanes, to facilitate and carry on so great a work. Manifolde and inestimable are the benefits of it. Thereby shall industrious men see more clearly with their owne eyes the very minde of GOD in that same Tongue, wherein himselfe uttered it, and bee not onely better settled in the truth of our owne Translations, but able to understand those ancient versions of the holy Bible in those learned Languages, and other Authors of worth and use, as also with greater advantage to converse, and traffic with the Eastern Nations in their owne Languages, which marvelously winneth upon the Natives of any Kingdome, where ever Travailleurs or Merchants come. Besides it will greatly propagate this kinde of learning, whereby not onely the present age, but our posterity will be more capable of the spirituall advantages of the Jewes conversion, if not to contribute to it. So farre that passage of the Reverend Divines, My very much honoured, esteemed and beloved brethren and Friends.

I will adde only one word concerning Arabic, viz. because it is the same tongue with Ebrew, I desire my courteous Reader to lay aside all ill opinions and pre-concept fancies concerning this tongue, because it is the tongue of the Turcks. For it is not their true and naturall tongue but (as they descend from the
Tatars)

Tatars) they have the *Tatar* for their Mother tongue but because the grand Signiour or Emperours government spreads over *Syria*, *Arabia*, *Egypt*, and all the *Mediterranian* Sea-shore of *Asia* and *Africa*, (except onely *Asia* the lesse) speake the *Arabic* tongue and are for the most part *Muhammedans*, knowne to us by that generall name of *Turks*. Let us not scorne this tongue but rather rejoyce that wee have such a considerable progresse of it (not onely under the name of *Arabic*) diligently advanced not onely by *Germanes*, *French*, *Italians*, and Low *Dutchmen*, but even by *Englishmen* themselves, partly by setting up particular professors for this tongue in both Universities *Oxford* and *Cambridge*, the latter being honorably upheld by that renowned Citizen, And right Worshipfull, Alderman *Adams*, late Lord Major of *London* my especially respected and beloved patron and Friend; partly by giving and bestowing an infinite treasure of this kind of Manuscripts upon both Universities, lately by the Parliament; and by that worthy and Honorable Knight Sir *Thomas Wroth*, unto the Library of *Sion Colledge* here in *London*, partly by elaborating most gallant bookes in this kinde, partly by the dilligent studying of this judicious Nation in them. Let therefore the *Arabic* tongue be commended unto thee, as that wherein lies hide greater profit then in all *Greek* and *Roman* antiquities, yea as far as piety hath a greater reward then worldly wisdom.

I would I might now prove a true Prophet in this, that God hath left all the innermost parts of *Africa* unknowne unto us, and us unto them, that when we come unto them, it may be with the *Arabic* printed bible in our hands, thereby to call them to the church of God. *Eng'and*, *England*, would to God thou knewest the things that belong unto thy peace, but now
they

they are hid from thine eyes ! Couldst thou but love the men of *Asia* and *Africa*, (as well as thou dost their Sylkes and pretious Stones,) give them the *Ebrews*, and *Arabic* bible, teach them thy Art of printing and receave from them their *Arabic*, and *Ethiopic* rare Jewells of bookes, what joy would arise in the heart of thy children, and what a thankfull minde wouldst thou finde amongst these ignorant men. An infinite treasure is not necessary to bring this to passe, one weekes renewes of the excise would do it. Nay let but those gifts (dedicated unto pious uses) be rightly bestowed, and there would be no need of a new supply. All the ports of *Africa*, and *Asia* will admit you with the *Arabic* bible. And if yee had thousands hereof, *Turkes*, *Jewes* and *Christians* would buy them of you in *Asia* and *Africa*, if you would but go unto those parts where the grand Signor of *Constantinople* hath not so great authority, or else to the *Ethiopians* (who are Christians like us) and so from behind the *Muhammedans* bring in their printed Bookes.



FINIS.